CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J.... N.....

DIALOGUE III.

Minister. I find that almost every topic of our discussion has been left in an unsettled state, or rather, involved in much obscurity. And should I attribute this, in a great measure, to your management, you will not, I hope, be offended.

Parishioner. In attributing to my management the unsettled state of the topics of our discussion, and the obscurity in which they are involved, you have given me no offence. I thank you for the admonition. I must, however say, and in the most serious manner, that, instead of aiming to leave the topics of our discussion in an unsettled state, or to involve them in obscurity, it has been my earnest desire and invariable object to obtain a distinct explanation of, and as much light as possible upon them; and very sorry I am that I have not been more successful in my attempt. But in saying this, I would not be understood to insinuate that you have designedly "darkened counsel by words without knowledge or meaning;" or that you have acted a disingenuous part, by shuffling or by artfully evading my inquiries, or by doing injustice to my reasoning. I cannot willingly impute to you any unworthy motive or sinister design, in your management of your cause. With your views of it, and, under the influence which those views have made upon your mind and feelings, I know not but you have managed it with as much candor and fairness, as could reasonably be expected;—and I will add, with as much ability and success, as any man who has labored in the same cause. Yet I must use the freedom to say, that I think you have effected but very little. I must say that it seems to me, you have utterly failed in your attempt either to illustrate, or to support the triune doctrine. And, if I mistake not, you made at our last interview the ingenuous acknowledgement that your attempt to support that doctrine, had failed to satisfy your own mind. You must not expect, then, that I shall embrace the doctrine as an unquestionable verity, unless you bring to its support other, and far more pertinent scriptural testimony, and employ far more powerful arguments than you, as yet, have done.

M. As a particular reply to your remarks would not only be useless, but delay the design of our meeting, I will only say that whatever may have been my success or failure, in attempting to explain and support, what I regard as a very precious and important christian doctrine, my belief in the doctrine remains unshaken. Nor do I doubt that the Scriptures afford such evidence in its support, as its adversaries cannot effectually gainsay or resist. As "they abundantly ascribe to the Father, the Son, and the Holy Spirit the same divine names, attributes, works and honors," I must believe that they are equal, each to the other, in power and glory; yet as there is but one God, this one God must exist in a Trinity of Persons.

P. But is it an unquestionable fact that the Scriptures do ascribe the same names &c. to each of the Three?

M. You, Sir, and others may question the truth of the fact. But I do not hesitate to say that it is a fact which cannot be reasonably questioned.

P. If the Scriptures do, indeed, ascribe the same divine names &c. to the Father, the Son, and the Holy Spirit, or, if they are equal each to the other in power and glory, instead of inferring the existence of one God, and that this one God exists in a trinity, I should infer, as I have before observed, the existence of three Supreme Gods. But as I cannot admit, for truth, so monstrous an obsurdity, so, I cannot concede that your statement is true. And that you will, ere long, be convinced that it is not true, and have the candor to acknowledge the conviction, is not impossible.

M. Should I not be able to support the truth of my statement, I will frankly acknowledge it, and renounce the triune doctrine; or, at least, seriously question its truth.

P. Before you attempt to support the truth of your statement, you will oblige me by distinctly stating the object of that attempt. Let it be supposed that you will clearly show that the Scriptures do ascribe the same divine names &c. to the Father, the Son, and the Holy Spirit, what is the use you intend to make of that fact, or what will you infer from it?

M. My inference will be, as I have already said, that the one God exists in a Trinity of Persons; or that the Father, the Son, and the Holy Spirit constitute the one God.

P. Your inference, Sir, I must say, seems to me utterly without premises to support or justify it. But as I have heretofore expressed my opinion in reference to the subject, I will say no more about it, at present. If, however, the inference is legitimate, I am willing that you should avail yourself of it to the support of your cause, as far as it can be available. But the way is not prepared for the proof of the truth of your statement, till you shall have explained the doctrine, which it is your object to support. When you say that the one God exists in a Trinity of Persons, I do not, I strongly apprehend, conceive your meaning. Instead of realizing a clear and distinct idea of the subject,—strange, and indistinct and confused images occupy and distract my mind. To contemplate the one God as consisting of three co-equal and distinct Persons, so as to obtain any clear and satisfactory ideas of the subject, I find to be impossible. Even the attempt is indescribably painful and revolting to my mind. Permit me, then, with deep solicitude, and with the purest motives to ask for such an explanation of the subject, that I may, in some degree, understand it.

M. This, I presume, will not be in my power, as the subject is a profound and incomprehensible mystery. The doctrine of the Trinity is not, I frankly acknowledge, distinctly intelligible.

P. Is it then susceptible of proof?

M. Did I consider it otherwise, I should not attempt to prove its truth.

P. Suppose your attempt should prove successful, how am I to be satisfied that it is so, or how are you to satisfy your own mind, that you have supported the truth of a proposition, which you do not understand? Your proof must be quite as unintelligible, I should think, as the proposition itself. On the other hand, should you, in your attempt to sustain the truth of the proposition, totally fail, how is the failure to be detected? Until the meaning of the proposition is understood, all attempts to sustain its truth must be nugatory and unavailing. I must, therefore, again ask, and expect an explanation of the subject.

M. I know not what explanation you expect. I am willing, however, to answer, as far as it shall be in my power, any question in reference to the subject, you may think proper to propose.

P. I will ask you, then, whether you suppose that the first Person, the Father, is, in and of himself, completely or perfectly God?

M. I do not. Nor do I believe that either of the Persons in the Godhead is completely or perfectly God. This, I have, in effect, already acknowledged, when I stated that the one God exists in a Trinity of Persons.

P. Do you believe, then, that each of these persons is possessed of "all divine attributes."

M. I do; and this, also, I have admitted.

P. And do you suppose that the Three united possess other, or more than these same attributes?

M. To say that they possess more than "all divine attributes," would be a solecism too gross not to be seen by the dimmest sight. Your question I consider as almost impertinent.

P. Permit me, then, to ask, whether you believe that each of the three possesses all the divine perfections of the other two?

M. I doubt whether I understand your question.

P. I will propose it then in a different manner. Do you believe that the knowledge, wisdom, power, works &c. of the Father, are the knowledge, wisdom, power and works of the Son and of the Holy Spirit—that these attributes and works of the Son are, also, the attributes and works of the Holy Spirit, and that these same attributes of the Son and of the Holy Spirit are also the attributes and works of the Father?

M. These questions, Sir, are too metaphysical and perplexing for my solution. But suppose I should answer them affirmatively. What would you infer from the concession?

P. My inference would be that the entire property of one Person is entirely the property of Three Persons; and that the entire property of three Persons, is the entire property of one Person; I should also infer, that the works performed by one Person, are performed by three Persons, and that these same works performed by three Persons, are performed by one Person. But as these inferences involve a gross inconsistency, I must infer, again, that the supposed truth of their premises cannot be sustained.

M. Your metaphysics are too perplexed and entangled for me to unravel. I do wish, Sir, that they might give place to plain and intelligible discussion.

P. Plain and intelligible discussion is my earnest desire, and has uniformly been so. But how are we thus to discuss a subject till we understand it? I must be permitted then, further to inquire—Do you believe that your three Persons in the Godhead, and whom you consider as constituting the one God, possess, each of them, personal or distinct consciousness, will, affections &c. or that the same consciousness, will, and affections, are the common property of the Three, so that one individual consciousness is jointly realized, and the same will and affection belong to, and are exercised by the Three?

M. I cannot tell; nor do I presume to search out the Almighty to perfection. The attempt would be impious.

P. Yet, I cannot but believe that God has so clearly revealed to us his character, that we may form clear and distinct ideas of it, and be able to give to any one who asks a question concerning it, an intelligible, and, I would hope, a satisfactory answer. But whatever may be your view of this subject, I must be permitted to pursue my inquiries. Do you believe that the Father, the Son, and the Holy Spirit, so united as to constitute one God, are more excellent or perfect, than either of the Three?

M. I surely do. Otherwise I should question the truth of the triune doctrine, and relinquish my earnest contention for it.

P. But if each of the Three possess "all divine attributes," and the Three united possess no more, as you have admitted, the united Three I should think could not be more excellent or perfect than either of the individuals; nor can I see any reason why each of them is not completely and perfectly God. Nor can I easily conceive that you should think and see otherwise than I do.

M. However difficult it may be to explain my faith, and show its consistency, I must, nevertheless, retain it. On no consideration can I relinquish it.

P. Your faith, then, I must think has not a very intimate connexion either with reason or consistency. Nor, as it seems to me, is your practice more nearly allied to either. You cannot be unaware, Sir, that, in your public, and, I presume, in your more private acts of devotion, you almost invariably address the Father exclusively, acknowledging him to be God alone, thanking him for the gift of his Son, and beseeching him to pour out his spirit in copious and powerful effusions for a revival of religion &c. But is not this, robbing the Triune God of his just due? Is it not, if your view of his character be just, an act of impiety? Is it not palpably inconsistent?

M. It may seem so to you; but not so to me. When I address the Father, as God alone, I do not mean to exclude either the Son, or the Holy Spirit, who are both inseparably united to the Father, and who are virtually addressed, as well as the Father.

P. But do your fellow worshippers, do you think, consider you as addressing the Son and the Holy Spirit, when you say "Our Father who art in heaven?" When you thank the Father for sending His Son into the world, do they understand you as thanking the Son for sending himself into the world, in conjunction with the Father, and the Holy Spirit? And when you pray the Father to pour out his spirit, do they suppose that you mean to be understood as praying to the Holy Spirit that he would pour out himself, in conjunction with the Son, and the Father. Or, when you pray the Father to show His glory, are you understood, do you suppose, as praying to the Son, and the Holy Spirit that they, in connexion with the Father, would show the Father's glory, or their own glory in connexion with that of the Fathers? Do you seriously believe, Sir, that your fellow worshippers thus understand you? Is it your design that they should thus understand you? Or, can you seriously say that you thus understand yourself, when performing the solemn office of prayer? I do not hesitate to answer for you, and in the negative. Nor can I believe that you will venture to give an answer in the affirmative.

M. Be this as it may, yet believing, as I do, that the one God exists in a Trinity of Persons, I must also believe, that, when I address the Father, the Son and the Holy Spirit are addressed virtually, or by implication.

P. I must think otherwise. And I doubt not that your fellow worshippers, generally, agree with me in opinion. Nor can I easily believe, that when you are engaged, not as a Trinitarian, but as a humble Christian, in solemn prayer to the Father, you contemplate any other being or person as the object of prayer, than the Person of the Father only. I do not mean, Sir, to impeach your veracity, or to be understood as insinuating that it is questionable. I must, however, believe that when you address the Father, in prayer you confine the address to the Person of the Father, and that, of course, the Son and the Holy Spirit are excluded. If I do you injustice, I pray you to correct my error.

FOR THE REGISTER AND OBSERVER.

TEMPERANCE.

EXTRACT FROM A MANUSCRIPT ADDRESS OF THE LATE REV. BERNARD WHITMAN.

Objections answered.—II. Perhaps another may express his objection in these words. "I do not wish to interfere with the rights of my fellow men. Some of our most worthy citizens are engaged in importing, manufacturing and vending ardent spirit. If the temperance reformation succeeds their income must be diminished. And I am not willing to be instrumental in lessening the property of a neighbor." In answer to your objection, my friend, permit me to offer the following considerations.

In the first place, I cheerfully admit that some of our most worthy citizens are engaged in importing, making and selling ardent spirit. I acknowledge that there are honorable, high-minded, patriotic, virtuous, pious individuals in every political party, and connected with every religious denomination, who are engaged in this employment. But I do not grant that I am interfering with their rights in advocating the temperance reformation. I do not allow that I become their enemy in the least degree by stating the truth and the whole truth on this subject. I deny that they have the least cause of complaint, because I am striving to benefit hundreds and thousands of the human family. And I am confident these respectable individuals will be the last to blame me for using fair and justifiable means for the destruction of intemperance. I believe their very patriotism and religion has prepared them to rejoice secretly in the progress of this glorious reformation. I feel very certain that many of the number most heartily desire to be released from this traffic. It is to meet the wishes of respectable purchasers that they continue in the occupation. The moment they can be assured that the wise and good no longer desire the destructive poison to be scattered thoughout the community, that moment they will change their business for others more beneficial to mankind. As to those who have no real principle, who would be willing to make drunkards of their own kindred, provided they would reap a small harvest of dollars and cents, they have no business to talk of rights, for they have no intention of doing right any farther than it will promote their temporal interest.

In the second place, I do not admit that the income of our retailers, and these are the only men with whom we are immediately connected, will be essentially diminished. For every man who has been engaged in this business for many years has made many bad debts. On looking over his books he will find that about nine tenths of these are due from those who have made free use of ardent spirit. If he traces their history, he will ascertain that this very article has been the principal cause of their poverty. So that if he had not sold the poison he would have lost much less, and saved much more. Besides, look at the number of drunken families in this town. You know they do not have all the necessaries and comforts of life. If they had the means, you know they would purchace many important articles of food and clothing and furniture. Now if the earnings of the disipated husband were expended for what would promote the health and happiness of his family, the same retailer would have his custom and the profits upon the articles purchased, and this would surely equal the profit made on the poison which creates a hell not only in this man's bosom but in his house. Let him also ask a larger price for the necessaries of life, if he cannot increase his property without, and the public will sustain him in the practice. As to taverns, it is right, and proper that every traveller should pay his money for the fire which warms, the accommodation which he enjoys; and it is right and proper that every innkeeper should take the offered money as a fair compensation for his time and expenses. There are also other articles to be imported besides ardent spirit, and other articles to be manufactured, and no great evil can arise from the transfer of capital to other business. When you consider all these things, and also take into the account the vast sums we all pay for the evils produced by the poison, the pauperism, crimes, courts of justice, prisons, and the like, I think you wont allow that the income of those engaged in this pernicious traffic cannot be long or essentially diminished.

But admitting, in the third place, that the income of some portion of those engaged in this traffic will be essentially diminished, what then? Do they not really gain more than they lose? *The more happiness and the less money.* This is the motto which should ever be uppermost in every man's mind. Yes; for what end were we created? For happiness merely; to be happy to day and to morrow, in prosperity and adversity, in sickness and death, in time and eternity? Now too many suppose they secure this boon if they obtain riches. A fatal mistake! Property acquired by unfair or injurious means will prove a curse to the possessor sooner or later. There can be no doubt on this question—we have too many examples before our eyes to deny the truth of this assertion. No; happiness depends principally upon the state of the mind; and a person had better secure a less income with a clear conscience, than more profits without this necessary ingredient in daily enjoyment. Let me now apply this principle to the traffic in ardent spirit. My views of the subject are now of such a nature that I could not engage in this occupation without experiencing unceasing torment. Suppose for instance I was a retailer of ardent spirit in this village. My neighbor who has already become intemperate presents his vessel for a quart of the poison. I am perfectly satisfied he will make a bad use of it, will become intoxicated, will do mischief to others. Still I furnish the article. When I retire to rest I naturally review the labors and profits of the day. I reflect that the person who purchased the rum is by this time transformed into a demon. I have no doubt he is abusing his wife, exhibiting a wicked example before his children, and blaspheming the holy name of his Maker. Such thoughts banish sleep, give me uneasiness and cause me to pass a restless and unhappy night. For I reflect that I have not done unto others as I would that others should do unto me. On the next evening the drunkard again presents his vessel for his accustomed allowance. I have not sufficient moral courage to refuse. I dare not warn the man of his danger and his sinfulness. I once more furnish the liquor. I take the pence which are needed by his suffering family to procure the conveniences of life. As I retire to my dwelling, and find my home the abode of domestic peace and happiness, my thoughts are forcibly drawn to the tenements of the intemperate; to the suffering there experienced; and the reflection that I have furnished the means of raising this earthly hell is deeply impressed upon my mind; so deeply that sleep is again banished from my eyes, and my happiness is destroyed by the compunctions of conscience. And thus I must proceed from day to day, suffering the keenest anguish for the few paltry shillings I am taking from the wretched family of the drunkard. Such I am confident must be my experiences with my present character. Now I think my feelings in relation to this topic are christian. We are all members of one family. We ought to feel an interest in all our fellow men. Our happiness would be increased by seeing all others prosperous. Our hearts should be pained by the sufferings of those around us. Especially should we suffer great torment, when we have knowingly been instrumental in making others wretched. Such must be our experiences sooner or later. 'Less money and more happiness' should therefore be our everlasting motto.

Now this illustration will explain in some imperfect manner our meaning, when we pronounce the traffic in ardent spirit to be morally wrong. We are so constituted that whatever is right will sooner or later make us happy, and what is wrong will sooner or later make us miserable. We cannot therefore have the approbation of an enlightened conscience, while we are conscious of being instrumental in increasing the vices, the miseries, the evils of the community. I do not say that all those who are engaged in this traffic must suffer as I should if in their employment. But I do say that some of the number have already experienced some of the pains which I have described. One instance of this kind I will relate. A gentleman of distinction in this state visited an early friend from whom he had been long separated. He found him in very prosperous circumstances. He had a fine house, handsomely furnished, surrounded with beautiful grounds, and a pleasing, amiable and promising family. He had retired in a degree from business. Before leaving his hospitable dwelling the following dialogue took place. "My friend you seem to possess every thing heart can desire. You must be perfectly happy." "You are entirely mistaken, my dear sir. How did I obtain these possessions. I kept a grog shop in this place for many years. I sold to all who called for the article. One neighbor became intemperate, then another, and then a third. I received my honest debts. Several families are ruined. And the thought that I have been instrumental in producing so much vice and misery gives me continual uneasiness." "But," replied the other, "why do you not make restitution?" "Ah," said the dramseller, "that is the worst of the case. There are none left to whom I can restore what I have taken. I cannot return character, happiness, life. Some are dead,—some are vagabonds; some are scattered I know not where." This my friends, is no fiction of the imagination. I received these ideas expressed in nearly this language, from the distinguished visiter's own lips, and the name can be given if demanded. Others have doubtless experienced similar upbraidings of conscience. Hundreds and thousands have already abandoned the traffic. Some have even burnt or destroyed considerable quantities of the poison which was on hand when the true nature of their employment was brought home to their understanding. One gentleman in this commonwealth who had been largely engaged in distilling New England rum for many years lately uttered the following sentiments in a public meeting. "Had I been brought up to the business of highway robbery I could not have done more evil than I have been instrumental in doing by my distillery. Of all the men in my employment from first to last, I do not recollect one who was not eventually a drunkard." Why will not every one engaged in this business take a candid survey of this subject; for all such must be sensible that sooner or later, in this world or another, they will entertain similar views respecting this employment. And the sooner they act on the motto, 'the more happiness and the less money,' the more joys and the less regrets will attend their dying hours and their entrance upon the future existence.

FOR THE REGISTER AND OBSERVER.

THE LIFE OF CHRIST. No. 4.

(*Concluded.*)

I have spoken in general of Asiatic governments, and of Greece and Rome. Other nations, following other single rays from the throne of the Eternal, have taught other truths. But I will speak only of the Jews, to whom was given by miracle, those few truths, the most important however of all to happiness and virtue, the Invisibility of God and his Interest in individual men. If there are any general truths which it would take men the longest circuit to arrive at, it is these. And once obtained, if there are any that are more liable than others to abuse, it is these;—and therefore were they communicated by miracle, and guarded by miracle for posterity, to whom perhaps they are perhaps most valuable. We do indeed see among the Hebrews individuals, whose simple, stable, happy excellence, and whose far reaching wisdom, makes us feel the deep value of these truths, and show that they are universal in their character; and if acted upon would give soul and stability to a nation. But in their national wanderings, and their final corruption, we are compelled to acknowledge that this very nation affords the most signal proof of the insufficiency of any passive gifts (even though they were the most important ideas about God) to the virtue and happiness of men, unless men meet them with their own moral action. It was in this nation, however, which had this greatest treasury of truth, that the gifted one was called into existence, to learn the "truth of our nature" and to display "the glory of God." The insufficiency of single principles upon human developement had been made manifest. Men had learnt their capacities of suffering, their liability to error, their power to do evil, and their inevitable influence on posterity, when Jesus of Nazareth was born. All the civilized world, so called, was under one sway. It was indeed a very external unity, hardly resulting in any thing important excepting the facility of intercommunication. But did not this make it a very meet time for the promulgation of a universal religion, especially since it made one language general, a language which by its very genius, seems the natural organ of a universal religion?

The external unity of government, however, at the birth of Christ, does not conceal the contending forces that were at work, for the destruction of the whole fabric of society. The great Roman empire was a chaos of wrecks,—the wrecks of old governments, old customs, old systems of thought, which had involved in their very essence the principles of decay, for though the Roman government itself grew out of some of the most powerful principles of human nature, yet its spirit, at this time at least, did not penetrate the empire,—whose provinces were held together by the weakness of their indolence, and the want of organization in their spirit of opposition, rather than by any positive wisdom and vigor in the system of power.

Jesus was born in Judea, one of the smallest of the Roman provinces, an object of contempt to the general government, and of singular ill-will to the surrounding nations. Its actual state was not only in a political point of view contemptible, but in a moral and intellectual point of view discouraging and humiliating. Its philosophy was a mixture of oriental mysticism and dialectic trifling, which under the name of Rabbinism turned the laws of the wise and the poetry of the inspired into dust and ashes, so that they were no longer nourishment for the mind or heart. Its piety was barren fetischism. Its practical morality was a hard selfishness, which took the form of a ferocious pride in the higher, and a despicable servility in the lower ranks of society. Such was the moral atmosphere in which Jesus was born. He had indeed a virgin mother who had received him as the peculiar creation of God, as the sanctified hope of Israel;—and thus we may believe that in his childhood he was regarded with reverence, and left to the teachings of God. He had also the scriptures containing the religion of the Patriarchs, guarded from destruction by the institutions of Moses; developed by David and Solomon into food for the heart and intellect, and vindicated from its corruptions by the prophets. Still all this had been misinterpreted, and to him alone came the idea of attempting a moral renovation of the race. To conceive this idea at this moment,—is it not the greatest act ever recorded of a being in the form of man? It was however the first issue of the mind of Jesus, and was borne out by conduct perfectly in keeping to the end of his days. Let us pause here and contemplate this great fact in human history; and ask ourselves what it proves of Jesus and the race?

Your friend, ——.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XIX.

ATTENDANT SPIRITS.

It was a Jewish opinion, that every human being is accompanied by one or more guardian angels. Some Christians I have known embrace the same sentiment. It is a very grateful persuasion, though I cannot perceive the necessity of so cumbrous an agency. The omniscient and omnipresent providence of God, as it seems to me, precludes or suspersedes any machinery of this nature.

To this objection, however, the advocates of this opinion answer, that the Omniscient and Omnipresent is accustomed to work by what we call second causes, and besides that such is the voice of inspiration. Around those who fear the Almighty, he commands his heavenly messengers to encamp. There he commands them to station a guardian band, not only to afford protection, or to grant deliverance, but to communicate favors both of earth and heaven. To those who revere him (and to those *alone* is the assurance given) he commissions these ministers of security and salvation.

This expression of the psalmist,—angels encamping around such as fear the Lord,—you may interpret as figurative. You may consider it expressive of that peculiar care, which Providence takes of the devout worshipper. In the language of scripture, those agents, means, or instruments, which the Supreme Being employs to accomplish his purposes, are often denominated angels or messengers. Thus the angel of the Lord went out, and in one night smote in the camp of the Assyrians a hundred and eighty five thousand: this angel, doubtless, was either the *plague*, or the *poison-wind*, *samiel*. Again, in the hundred and fourth Psalm, the Lord is represented as making the *winds* his *angels*, or *messengers*, and *flaming fire*, or rather *flames of lightning*, his *ministers*.

There is a remarkable passage, however, in the second Book of Kings, which seems to intimate, that men of God are sometimes actually surrounded and delivered by hosts from heaven. The passage to which I allude, has always impressed me as very sublime; it is the miraculous deliverance of the prophet Elisha and his attendant. Even this manifestation may have been a visionary scene, but I leave the reader to form his own judgment.

The king of Syria was making war against Israel. After taking counsel with his chief-men, he said: 'In such and such a place,—in that mountain-pass, behind that promontory,—I will lie in wait.'

Then Elisha, the man of God, sent to the king of Israel, saying: 'Beware that thou pass not such a place; for there the Syrians are lying in wait.' So the king of Israel sent to the place, which the man of God had told him and warned him of; and he was thus, not only once and twice, but several times preserved from falling into the ambuscade.

Now this was a circumstance, which extremely discomposed the king of Syria. He therefore summoned the officers of his army, and demanded: 'Will none of you inform me, who betrays us to the king of Israel?' Then one of the number made answer: 'None, my lord, O king! none but Elisha, the prophet, who is in Israel; he telleth the king of Israel the words, which thou speakest even in thy bed-chamber.'

Then said the king; 'Go and spy where he is, that I may send and fetch him.' The consequence of this spying was, that information was given him, 'Behold! Elisha is in Dothan.' He therefore despatched horses, and chariots, and a great host to the place; and arriving by night, they encompassed the city.

Now in the morning, when, the servant of the man of God had risen early and gone forth, behold! a host with horses and chariots encompassed the city. Then this attendant cried out in grief and terror: 'Alas, my master! what shall we do?' Then answered Elisha: 'Fear not; for there are more forces with us than with the enemy.' And Elisha prayed and said: 'O Lord! I pray thee open his eyes that he may see.'

Then the Lord opened the eyes of the young man; and he saw; and behold! the mountain was full of horses and chariots of fire, round about Elisha. And the Lord smote the Syrian multitude with blindness, and Elisha led them twelve miles southward, even into the midst of Samaria.

Such was the preservation of him who feared the Lord. Angels encamped around him, and delivered him. But were this host, were these horses and chariots of fire, real or visionary? No intelligent expositor, I presume, would contend for the existence of such a host, such horses, or chariots in the invisible world. But as a symbolical representation of an everpresent Providence, how magnificent and impressive!

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 26, 1835.

MEMOIR OF JAMES JACKSON JR. M. D.; by James Jackson, M. D.

We adverted last week to this Memoir, as noticed in the Christian Examiner. The writer of the article, with equal taste and truth describes the 'Memoir' as "a beautiful, simple, true exhibition of moral worth, of correct sentiments and principles of action, of parental and filial confidence and friendship, of the generous ardor of a young man giving himself up without reserve to the duties which he regarded as assigned to him by Providence, and of the religious composure and self-command with which a parent, fully sensible of the extent of his deprivation, can yet retrace the virtues of such a son, in the trust that he has only resigned them to the keeping of God."

We select the Extract of the letter of the father to the son, and the reply of the latter, to which we alluded last week, with the following remarks of the Reviewer immediately preceding.

When just past twenty one years of age, Mr Jackson went to complete his education at Paris. The Memoir furnishes us with an extract from a letter of his father written upon this occasion, and with his reply. It will be recollected that we are giving an account of a book not gen-

erally accessible, and we cannot better occupy our pages than by quoting both.

"*Extract from my Letter to him, April* 9, 1831.

"'I look forward with sanguine hopes of benefit from the opportunities you will have. I feel satisfied that you will not omit to avail yourself of them. It is this hope of benefit to you which reconciles me to your absence, for I have already begun to look to you as my most interesting companion for the remainder of my days. As to the hazards to which you are exposed, I certainly do not disregard them; yet I shall not allow a regard to them to make me unhappy. At least, I think so now. There is a risk of life,—and it would indeed alter the aspect of my future days, if I did not hope to have you by my side, and to leave you behind me in this world. But this is the smallest risk by far. Whether we pass a few short years together in this world is comparatively of little consequence. Whether we meet in a better world is of immeasurable importance. This depends on ourselves;—on the strict regard to morality which we both maintain;—a morality in Dr Holyoke's sense, which includes piety,—a regard to our Maker, as well as to ourselves and fellow-men. Now I am not insensible to the temptations, to which young and old are exposed in Paris and London. I can think of them till I tremble. But my trembling is stilled by the confidence I place in you. This confidence is sincere and strong. It is not unlimited, but it is as great as it can be in any young man. I know that your fondness for society, arising from the best feelings, is very strong; but I feel assured that you know how to control it,—and that your principles are strong and of the best kind. I shall not therefore allow myself to be anxious; and it is more to tell you this, than to insinuate any cautions, that I have been led into this long statement of my views and feelings. In temptation, I think you will first think of home,—and then cast your eyes higher, to the home we all ultimately hope for, and to the Father who is better than any earthly parent. I referred to the dangers of society;—I wish to add, that among men of the world, and I may say such gentlemen as a traveller meets, there is a sort of presumption conveyed in conversation, that no one feels bound very strictly by the rules of morality. Now one need not turn knight-errant, nor missionary, to beat down the obnoxious principles thus indirectly maintained. But, on the other hand, I have never found any society, in which I needed to remain, in which a gentleman was bound to assent to such principles, or in which he might not declare his dissent from them, when he was compelled to speak of them directly. In short, a man never loses, but almost always gains with the worst men, by pursuing an honorable and virtuous course. The share of reputation, which you have yourself gained, while leading a quiet and, you may almost say, a secluded life, shows you that a man gains reputation fully in proportion to his merits. Some persons must see your course, and by them, even while they do not think of doing so, it is published and fixes your character. Not that a regard to character is the highest motive to action, but I was led to speak of it in another view, viz. that a regard to it in the eyes of those about you need not lead you to make sacrifices to their vices and follies.'

"The letter from which the foregoing extract is made, reached my son in New York, on his arrival there, after sailing upon the Hudson, and visiting the Trenton Falls. In his reply, of which the greater part follows, he refers to the scenes, in which his mind had been delightfully engaged.

New York, April 15, 1831.

"'My Dear Father,

"'My heart beats, and my eyes fill, and my hopes are brightened, and my resolutions are strengthened, as I advance in reading your kind letter of affection and advice. Be assured I will not neglect the opportunities which I am about to enjoy. My constant prayer is to God, that he will give me strength, moral and mental, to improve them to the utmost. I have already, some time since, said to you, that, were it not that I may with every reason expect to be in your society and under your guidance again on my return, I would on no account visit Europe. I feel and know that my opportunities for improvement during any two years, which I shall be absent, would be much greater at home than any I can obtain abroad;—but both have their peculiar advantages, and, trusting in the mercy and providence of God, who has already poured upon me so many blessings, I feel a confident hope that I may enjoy both without foregoing either.

"'You next speak, my dear father, of the temptations abroad to young men. I, too, can and do think, and have oftentimes thought of them, till I tremble. I feel myself to be weak, weaker than I should be. I am not phlegmatic:—I have not yet learned to be master of myself;—I am yet, too often, much too often, the slave of circumstances. I feel that this is to be the toil and study of my life, to become master of myself. I am learning each day, more and more, that it is the education of the immortal part, which should and must demand man's most serious and untiring attention. I begin to feel too, that it is his highest happiness to cultivate it. I see the difficulties with which I must contend, and I feel deeply conscious of my moral weakness;—but again I feel a sort of confidence in remembering that the Creator has given to man strength to resist all moral evil, and in hoping and praying that he will enable me to exert it. The future, with all, especially with a young man, is uncertain;—but for all that is important it is in our hands;—an awful responsibility, indeed, but yet ennobling and encouraging. One thought is most cheering,—we may depend upon it with security,—in the right conduct of the future, we have the certain aid and assistance of our all-powerful and benevolent Father, who will point us to the right path and safely conduct us over it, however rugged, if we will but open our eyes to see, and our hearts to accept, instead of blindly refusing his kind offers. My dear father, this is no affectation;—it is no unmeaning rhapsody;—my mind for some time has been becoming more and more convinced of the *essential importance* of these subjects, and I promise you the last week has not been spent in vain;—not only has my mind been improving;—my heart too is better for what I have seen;—it is good for me to have been the spectator of these majestic works of the Deity in the natural world around us. My heart has been warmed with a sense of his benevolence, and my mind opened anew and more strongly, to a conviction of his power and greatness.

"'In anticipating my future career in life, my mind is filled with what? I can tell you, for I have spent much time during the last three months, in a serious consideration of the subject, and feel that I have arrived at somewhat more definite views than I had previously entertained.

I would divide all the objects of my aim and efforts into two classes,—the essentials and the desirables;—and in a few words they are these. Among the first, are a moral character, in the fullest acceptation of the term; or in other words a life of virtue, so spent as shall be acceptable to God, and render me fit to enjoy the blessings of the virtuous; an honorable and useful exercise of my profession;—these two will perhaps include the only remaining essential, viz. such a situation in society, as to property, respectability, and so forth, as every young man brought up, as I have been, feels it his duty to expect and provide for.

"'Among the second, I would reckon the pleasures of social life, a handsome and independent property, and a high professional reputation. The time has been, and that not very long since, when I looked upon this last as the most important of all. But I am now wiser. I have not ceased to value this abstractedly as much as before; but its relative place among the objects of my desire is changed,—I trust irrevocably changed.

"'One word more on this subject and I have done. You say it is rather to express your confidence in my principles, than to insinuate any cautions, that you have written me so fully on this subject. Trust not too much in my principles. At this moment they are as firm and as virtuous as I could wish; but I have told you that I am weak, and have yet to learn the severe lesson of self-denial. For your own comfort and happiness believe me strong if you will; but for my good, believe me weak. It is my sincere wish and desire, I may almost say command, (for in such matters the child may command the parent,) that you will often remind me in your letters of the temptations to which I am exposed, and the incentives to avoid them. Do not think that I am writing words which mean nothing. It had been my intention for some weeks past to write to you, before I left the country, on this very subject; to request your direct and constant aid in the preservation and improvement of my moral character. I hope that you will read and understand this request literally; as much so as any I ever made for a book to improve my mind, or a dollar to clothe my body. One duty yet remains,—a cheerful and a pleasant one and yet one which I can perform but too inadequately;—it is to express my gratitude to you; to express to you all that I feel would be impossible;—perhaps also it would be unnecessary, as you must know it already. It might have been expressed more fully, and most becomingly in the actions of my past life; but it has not been. No mode is now left me, but by words and my future conduct. No words that I can use, can ever exhibit to you my real feelings; and for my future conduct I fear, yet hope. The duties of a parent to his child, which your approving conscience must tell you in more audible tones than I can utter, have been by you most strictly exercised, call for a correspondent gratitude from the child, none the less because they are the *duties* of his parent. But in my case, there is something more than this. Though I love to dwell upon the relation, which exists between us, and the circumstances, and scenes, and events, which have arisen from that relation; yet I have sometimes taken another view of the subject. I have considered the relation of parent and child as adventitious or accidental;—I have looked upon you and myself as two beings whom God has placed upon this earth, and whom accident had brought together; I have then thought of how much I was indebted to you for all the principles, and knowledge, and powers that I possess;—but, my dear father, I will stop. You see what is in my mind,—I have been writing you, till I am getting too much excited;—but it is a holy excitement and will do me good. My prayer is to God, that we may meet again in this world, but I know it is uncertain; my prayer and efforts too are and shall be, that my life may be so spent as to meet you in another world, if not in this, which may God in his infinite mercy grant.'"

RELIGION IN FRANCE.

We gave some account last week of the state of religion in France, gathered chiefly from a correspondent of the Recorder; and we proceed now to do the same very briefly, from the letters of a correspondent of the New York Observer.

A description somewhat remarkable is given of the attention excited by a Protestant Missionary, Rev. Mr Hoffman, (assisted by two others) among the inhabitants of the old province of Burgundy, now the department of the Saone-and-Loire. The letter is dated in March last and couched in glowing terms. Mr Hoffman, in speaking of his own labors, is represented as saying, that he "combatted with all his might the pretensions of popery" in his public preaching, and had long laid aside all reserve on the subject. The priests, he says, are greatly exasperated, and denounced him from the pulpit as "a false prophet and a seditious person." But on the part of the people the assaults on popery were listened to not only with patience but with eager attention.

The correspondent of the Observer ascribes this excitement and readiness to receive the missionaries and forward their work partly to curiosity and hatred of the Catholic religion.

This movement is not purely from the influence of evangelical principles. Among the causes which have produced it, are curiosity and opposition to catholicism. Many hearers who now eagerly listen to the ministers of Christ, are infidels at heart, and will reject the truth after hearing it. But we may hope there will be some Christian fruits from this great excitement. Men of the world will stand aloof, they who are actuated only by hatred against the Romish Church will also go away; the irresolute will be turned back by the threats of the priests; the ambitious will shrink from insults and reproach; men who are slaves to disorderly passions will be irritated against the austere morality of Christianity; but after all there will remain some souls, and perhaps a considerable number, who will be converted and regenerated by the Holy Spirit.

Mr Hoffman and his two coadjutors have eighteen different places in the department of Saone-and-Loire, in which they preach the gospel. The Catholic priests throw all possible obstacles in their way; but the missionaries receive protection from the municipal officers and magistrates, whom the priests endeavor in vain to set in opposition to the Protestant evangelists. In one instance, at Macon, Mr Zipperlin, one of the missionaries, was summoned before the magistrate of the city and the prefect of the department, in consequence, as it was supposed, of complaints against him from the priests, as a disturber of the public repose and an enemy of the government. But no fears appear to have been entertained of the result. "Happily," says the correspondent of the Observer, "we have now in France laws which secure to us liberty of worship; and the government is not disposed, (we hope so at least) to violate one of the principal articles of the constitution, in order to gratify the ill-will of the priests."

While Mr Hoffman was preaching the word at Chalons, a priest went twice to Macon to ask the aid of the prefect, who told him, says Mr Hoffman, "I was only exercising my rights; he then went to the bishop of Autun, who knew not what to say to him."

The following incident is related by Mr Hoffman, as happening at Bourgneuf:

Here we have about 400 persons, who are very attentive generally. But once, during my prayer, as I prayed for the priests, and particularly for the one in their village, they almost all laughed aloud. I supposed I had said something wrong, and told them so. But after service several persons came to me and apologized; assuring me they had only laughed at the contrast there was between the conduct of the priest who cursed me from the pulpit, and mine in praying for him with tears.

Again:

At Givry, I found a numerous and orderly audience. The mayor received me with much cordiality, informed himself of my doctrines, and said to me, "the government will protect you, because you pray for the king, which the priests refuse to do."

"What immense results," exclaims the correspondent of the Observer, "will this struggle produce! Old Catholicism sapped at its base, rests only on some old customs and superannuated traditions."—"The Lord has already abundantly blessed the beginning of this evangelization, and he will finish what he has begun."

This is the language of enthusiasm, for which due allowance must be made. It is natural to speak warmly and with some embellishment of what our wishes have partly realized, of what hope, too sanguine, would convert into good actually attained. France has very much, we had almost said every thing, to learn in religion. "Licentiousness and contempt of law," says Mr Vermeil, in speaking of the evils and wants of his country, "are found in close companionship with liberty; hatred of dependance and resistance to power, with equality; and endless agitation of mind and conflict of opposite opinions, with free inquiry." This is alike true of the politics and religion of France.

FOREIGN MISSIONS.

Abstract of the 26th Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, read at the Annual Meeting of the Board at Baltimore, Md. on Wednesday, Sept. 9th, 1835.

This report gives ample proofs of continued zealous operation of missionary schemes, attended with various results, from those of cheering success to those of despondency and failure.

Five ordained missionaries, and nine assistant missionaries, male and female, have died. Thirteen ordained missionaries, three physicians, four printers, one teacher, and twenty-six married and single females, forty-seven in all, have been sent into the field. The sum of $163,340 19 has been received, and $163,254 00 expended.

The receipts have exceeded those of any other year by nearly $11,000. There are 32 missions and 78 stations. Ordained Missionaries 104, including seven physicians. There are besides several physicians, printers, bookbinders, and male and female assistants, making the whole missionary corps 308. There are 4 native preachers, 51 native assistants, and 41 churches gathered among the heathen, containing 2047 members. In the schools there are 21,181 pupils.

Africa.

In western Africa a preparatory station has been taken, at Cape Palmas, and in Southern Africa three missionaries with their wives have proceeded to the interior, and three others destined for the maritime mission came to a stand on account of a war between the colony at the Cape and Caffraria.

Greece and Constantinople.

The people of Greece are represented to be favorable to the Mission, while it meets with great opposition from the priests. These are jealous of the missionary schools and press, and fears are entertained that the schools must be abandoned, and a more free distribution of the Scriptures be substituted for them; a poor substitute, as we believe, since few will know how to make any other use of the Scriptures than such as their priests may dictate.

In Constantinople prejudices were excited against the labors of the missionaries, their schools, and their Greek translation of the N. Testament, in the early part of the year, by the preaching of a monk in the principal church; but a reaction took place, and the schools and books were again regarded with favor.

Asia.

In Asia Minor, Syria and the Holy Land there are missionary stations, and some success has attended the schools and other means of information provided by the missionaries. Notice is taken of the increasing facilities of intercourse, and of improvements in travelling in Western Asia; and it is said, "if the British project of a Steam-navigation on the Euphrates should be successful, it will be easy, comparatively, to send missions into Mesopotamia, and connect the Persian mission by a chain of posts with those of Syria and Asia Minor."

In Ceylon very active measures have been in operation for the intellectual, moral and religious improvement of the people, particularly by means of schools. There are 7 stations, 11 missionaries, 14 assistants, 39 native assistants, and 122 schools containing 5243 scholars. The "Seminary," which we suppose to be the high-school, particularly for religious or theological learning, contains 147 scholars.

Sandwich Islands.

These Islands come in for a share of attention in the Report, and among other things it is said that "the missionaries are endeavoring in their schools to rear a new race of native teachers, who may resuscitate the native schools. What moral renovation can be looked for from a race so utterly destitute of fidelity, of common thought and reflection, as the natives have been represented to be by the missionaries? Very little cheering intelligence is communicated concerning these Islanders. But in the business proceedings of the Board we find the following Resolutions concerning the missionaries at the Sandwich Islands;

Resolved, That this Board has entire confidence in the Christian character, prudence and fidelity of their mission in the Sandwich Islands, the unfounded reports occasionally circulated, notwithstanding—and that the success which has attended this mission, in the conversion of the heathen, and the great good done to seamen from Christian lands, call for gratitude to God, and commend this mission to the hearts and the special prayers of all the friends of Christ.

We should be glad to believe all and more than all the laudatory part of this Resolution, as it respects the missionaries, and all the credit given to them, under God, for the success of their mission; but unless there has been a marvellous combination of apparently independent witnesses respecting the missionaries at the old station, all is not as it should be. In regard to the success of their mission, (the missionaries themselves being the witnesses on whom we rely) the high wrought hopes which we joyfully shared with our orthodox friends, a few years since, have been most wofully disappointed.

North American Indians.

The Missions among these oppressed people are far from being in a prosperous condition. Some interesting facts respecting the Cherokee churches and schools are recorded; but, as it is remarked in the Report, "during the past year, as during the two or three preceding years, the political affairs of the Cherokees have been in such a state as to render the situation of the missionaries extremely perplexing and discouraging. The people, believing themselves to be oppressed and spoiled of their dearest rights by a nominally Christian nation, have, to a great extent, imbibed a deep prejudice against our religion and nation; and against Christian missionaries, as citizens of the United States, and as being therefore, in their apprehension, in some degree accessary to the injuries done themselves." No small degree of apostacy has taken place, and the principal hope now seems to be that of holding some part of the good that has already been achieved, rather than that of making farther advances.

Among the Arkansas Cherokees there are three or four missionary stations, with churches and schools: but among the Chickasaws the mission has been discontinued. We here select a paragraph from the Report showing the wretched condition of these people growing out of their political relations with the United States.

By the terms of the treaty concluded between them and the government of the United States last winter, the Indians were allowed to take reservations and hold them as individuals, to such an extent as to include nearly all the valuable land in their country. These reservations they were authorized to sell under certain limitations. The fact that these lands were at the disposal of the Indians of course attracted the attention of purchasers, who entered the country with money and intoxicating drinks, and have exerted a most corrupting and ruinous influence throughout its whole extent. The Indians were at first tempted with strong drink carried to every man's door; then were excited with the new hope of making large gains by selling their reservations; and when they received their payments, with their characteristic improvidence, they gave themselves up to idleness, gambling, and intoxication, till their money was expended.

The churches and schools among the Choctaws appear to be more flourishing than those of any other nations or tribes, and the people are represented to be desirous of the extension of Christian schools and religious instruction.

Missions among various tribes of North western Indians are in progress, but not, in general, to such an extent as to furnish many definite results.

It is impossible not to feel an interest, a deep interest, in Foreign missions. They are every where, however, as it seems to us, as yet, a matter of experiment. Great effects of some kind will doubtless flow from them; but whether of such a kind as the projectors and present patrons expect, remains to be learned. The establishment of schools and the distribution of tracts, and, in general, the greater intercommunity of nations, will unquestionably produce great changes. The strong holds of idolatry, of foolish and cruel superstitions, will be shaken, and probably at some time in a great measure overthrown. Christianity it is to be hoped will come in for a large share in modifying and meliorating the religion of different heathen nations. But how far it is destined to reign as a distinct spiritual kingdom, and to supplant the degrading rites and customs and modes of thinking among the great mass of people in idolatrous nations, time, (no very short time) will show. We are inclined to believe that "Peace on earth, and good will to men," to all men, must become far more and better established in Christendom, and that the blessed religion of Jesus must secure a far greater triumph over the bad passions, the vices and crimes of men in nations that "name the name of Christ," before it will be regarded in heathen lands, as an honor, a praise or a benefit to accept a religion which purports to teach a morality, a fellow feeling, a spirituality directly contradicted by the vices, the selfishness, and worldliness, which cleave to those who profess and call themselves Christians.

GENERAL ASSOCIATION OF NEW HAMPSHIRE.

During the recent meeting of this Association, at Plymouth, the New Hampshire Missionary Society, among other societies, made its annual Report, which contains the following facts relating to the general condition of the Congregational and Presbyterian Churches:

The report on this occasion stated, that of the two hundred and twenty-five towns in N. H. seventy-five sustain the institutions of religion after the congregational order; that in fifty other towns these institutions are sustained in whole or in part through assistance from the Missionary Society, and in one hundred towns is no Congregational or Presbyterian minister, and in very few of them is any adequate provision for the spiritual instruction of the people. It was resolved by almost an unanimous vote, the assembly expressing their minds by rising, to raise ten thousand dollars in the state, the coming year, to supply its moral desolations with the means of religious instruction. The attempt to carry this resolution into effect was commenced by a generous collection.

GENERAL CONVENTION OF VERMONT.

This Convention held its Annual meeting at Newbury on the 8th inst. In the "Narratives of the state of religion within the limits of the Convention" &c. the following statement was made in regard to the Congregational churches in Vermont.

It appeared that but little progress was made, during the year, in supplying the moral wastes of the state with the means of spiritual instruction; that of the 205 churches in Vermont, only 80 have pastors; that 55 are furnished with stated supplies of the means of grace, and 70 are destitute of the regular ministration of the word and ordinances of God.

CONVENTION OF THE EPISCOPAL CHURCH

At the late General Convention of this Church the new organization of its Domestic and Foreign Missionary Society was a prominent object of attention.

The Missionary Society is more comprehensive, we believe, in regard to the persons it embraces, than that of any other denomination of Christians. It includes "all persons who have become in baptism members of this Church." This lays the foundation for an experiment that had never before been tried, so far as our knowledge extends. It will probably lead some to give their aid and encouragement to the work of Missions who would otherwise have neglected to join the Missionary Society or to promote its objects. If it shall have the effect to identify the cause of Missions with the church itself, so that as a member of the church each one shall feel bound to contribute according to his ability for the preaching and extension of the Gospel at home and abroad, the Episcopal Church, acting with more unity than any other protestant church, may perhaps, at some time, come to act with far greater power and success than any other, in evangelizing the world, and consequently in its own edification and increase.

The 'Southern Churchman' speaks with great joy and animation upon this subject. "Too much," it says "has been left to voluntary associations. The church has rolled off from her the obligations of duty and rested it upon these irresponsible voluntary Societies." * * * "We can scarcely turn round, but we find societies to do every thing; to do good and to do evil." It is very possible that the same things may sometimes be truly said of churches, of any church.

The Church, it is added, has in her indolence devolved upon these societies her duties, and they in return have intruded still further and taken from her control those objects which most rightfully belong to her. We trust a brighter day is dawning, and that the Church sensible of her responsibilities will enter upon her duties.

The 'Episcopal Recorder' utters a strain in harmony with that of the Churchman.

The Episcopal Church has become, by the vote of her great legislative assembly, a missionary Church. No denomination of Christians has taken such a stand before, and we hesitate not in our opinion, that the unity and solemnity with which the Church has now assumed it, is one of the most precious and encouraging "signs of the times." There has been a wall of fire round about her; this is the glory in the midst of her. It remains that her ministers and members carry out this noble determination and spirit, and *act* up to the standard of determination upon this great subject. Then shall we confidently look for the extensive revival of the spirit and power of true piety among our Churches, and for such a spreading abroad of our Zion, as shall make her a name and a praise in the whole earth.

CASE OF CONSCIENCE.

The following short story, most pleasantly told, is from Dr Ely, the Editor of the Philadelphian, relating to a transaction in which he was a party concerned. It was written in Missouri, for the Philadelphian, from which paper we copy it. Dr Ely is expected to visit Philadelphia in October, to spend the winter in that city and vicinity, and to "return to his labors in building up Marion College, early in the ensuing Spring."

A Slave Holder.

Not long since a lady rode up to the door of my present residence in Marion county, and brought behind her, on her horse, a female slave, who bore in her arms her youngest child. She had carried the large babe in her arms for many miles, seeking her husband, and then seeking me. "I've brought a poor creature here to you," said the lady as her last resort, "that she may appeal to your compassion. Her husband is a slave, and has been sold that he may be taken down the river and sold again; and if you won't help him there is no help for him."

The story was soon told. Ambrose, a stout fellow, had been transferred to a slave dealer without his knowledge, and then, lest he should make resistance, was suddenly caught at his plow and put in irons. In handcuffs he had been held a fortnight, while a drove for the south was preparing; but in a happy moment for him, in the absence of his driver, he fled into the bushes and could not be found. While he was running at large, in his iron wristbands, and when he had been pursued and advertised, with the promise of $50 reward, his purchaser was willing to take the same which he had given for him. In this juncture his trembling, half dead wife, besought me to buy him; for if he should once be found, no price would redeem him, and allow him to live still with his wife and children.

I was just mounting my horse, when thus besought, to fulfil a previous engagement. "Poor Ambrose!" we all said, "we hope he will not be found: but nothing can be done for him today." The heart of his wife seemed to die within her, as we reluctantly rode off to transact urgent business. On our return we were told that the negro man had been caught. "Then it's all over with him, now!" Under this reflection my sleep during the night was disquiet, and unsound.

Passing the next morning by the rendesvouz of the slave dealer, I was as complaisant as my feelings would suffer me to be; and hailing the door, asked, "have you found Ambrose?" "Not yet," was responded; and so I alighted and entered the house. "It's a pity to separate the man," said I, "from his wife and children; for I am told they live very happily." "That's true," said the slave merchant, "and ever since I bought him he's been so continually moaning about his wife and children, that I'm willing to sell him for what I gave for him."

Under these circumstances I agreed to give, and before night paid the sum of $700, for my first, and perhaps my only slave. I felt, that in so doing, I was doing as I would be done by. I could not have obeyed the Savior's golden rule, had I not redeemed him. After that I slept soundly for several nights; and resolved that whether the slave ever came to me or not, it would not grieve me in the last day that I had lost his price. Another, and another day passed, and no news came concerning the fugitive. At length, however, some brother slave found him and told him the good news, that he might return in safety to his family.

On Friday evening I first saw *my slave*, and he his new master. "Well, Ambrose," said I, shaking hands with him, "are you willing to be my servant while you live?" "O yes, Sir," he exclaimed, "not only willing, but glad to be your servant for life, but I am ten thousand times obliged to you for buying me."

He is said to be the stoutest man in Marion county, and can easily cut and cleave 300 rails in a day; when, to fell the trees, and make 150 of them is regarded a good days work for a man. Once, in picked timber, he made 600 rails in a day.

"And so you are a slave holder!"

Let the terms be well considered. According to the laws of the land Ambrose is *my slave*, but in truth he is *my hired man*. I have opened an account with him; have charged him with the purchase money; will charge him with all the expense he causes me, and will credit him, as were he any other hired man, with the work he performs for me. When he has cleared himself by his labor I have told him that I will sell him to himself, or take him into Illinois, and give him a certificate of manumission.

In this way I think myself free from all unrighteousness in enslaving a fellow man. In this way, thousands, who hate slavery, could free men from slavery. And in this way, a nominal slave holder may be no oppressor of a brother in the human family. Most heartily do I wish that our land had never known slavery; but since it exists here, let us mitigate its evils until it can be wholly abolished.

THE LIBERATOR.

We come in for a share of the gentle rebuke of the Liberator, of which we take notice merely on account of the perversion of our meaning in *its comments on the following sentence, which* is correctly quoted in the Liberator, from the Register.

'After they [members of the Anti-Slavery Society] perceive that it is impossible to make themselves understood, and that the inevitable tendency of their doings (while all the rest of mankind are obstinately in the dark respecting them) is directly opposite to their wishes and prayers, is it not time for them to pause,' &c.

"The *tendency* of their doings is directly opposite to their *wishes* and *prayers*." This we believe is demonstrably true. They wish and pray for the happiness, freedom, immediate emancipation of the slaves; the tendency of their measures is to increase the severity and restraints under which the slaves labor, if not to retard their emancipation. But the Liberator makes us say that the tendency of the doings of Anti Slavery men 'is directly opposite to his [the slaveholder's] wishes and prayers,'—a thing which we did not say, and which no fair construction of our language makes it say.

In regard to the personal remarks of the Liberator we feel no concern.

AMERICAN TEMPERANCE SOCIETY.

The Eighth Report of this Society has appeared. It contains besides an account of the nature of fermented and distilled liquors, and the evils produced by them, statements of the present condition of the Temperance Reformation in the United States, in Great Britain, and in other parts of the world. The portion of the Report devoted to Great Britain contains many examples of manly confession among the converts from excessive intemperance to total abstinence or *tee-totalism* as it is called, *and of* their zeal in the cause of temperance. It is a remarkably interesting Report, and well adapted for wide distribution, and salutary influence.

EXCITEMENT AT CONCORD, N. H.

We have been called to account by an Anti-Slavery friend, at Concord, for the statement we made of the late disturbance in that place. We gave a condensed view of it from the account in the N. Hampshire Patriot, which was copied in other papers that fell into our hands; and we stated nothing but what we there found.

Still we cheerfully comply with the request of our correspondent, and do it by copying his own words addressed to the Editor of the Register.

You will have the goodness to state in your next, that the abolitionists of this town, instead of not giving heed to the request of the chairman of the Selectmen, as stated, yielded at once, without any hesitation, and determined that no meeting should be holden—choosing rather to forego the lawful exercise of their undoubted right, than to cause a disturbance in the community.

WESTERN MESSENGER.

The third number of this Journal 'devoted to Religion and Literature,' has reached us. It

contains a goodly variety of articles critical, doctrinal and moral, written with much ability and in a truly Christian spirit. It cannot fail to be useful in the west, by its high moral tone, and by the light it throws upon Christian truth; and, for the same reasons, it is entitled to support and encouragement here. We trust that it will not be suffered to languish for want of such encouragement.

MASSACHUSETTS TEMPERANCE CONVENTION.

The proceedings of this Convention were not closed in season for a full account of them in our paper of the present week. We consequently postpone the account of its doings till next week. We barely state that the meeting was organized by the choice of Lieut. Gov. Armstrong as President, of four Vice Presidents, of five Secretaries, and of a Standing Committee to whom all Resolutions were to be referred before being acted upon by the Convention.

NEW PUBLICATIONS.

Progressive Exercises in English Grammar. Part 1. containing the Principles of Analysis, or English Parsing. By R. G. Parker, A. M. Principal of the Franklin Grammar School, author of "Progressive Exercises in English Composition," and Charles Fox, A. M. Principal of the Boylston Grammar School. Boston: Crocker & Brewster, 1835.

Progressive Exercises in English Grammar, Part II. containing the principles of the Synthesis or construction of the English Language. By R. G. Parker, A. M. principal of the Franklin Grammar School, author of "Progressive Exercises in English Composition," and Charles Fox, A. M. principal of the Boylston Grammar School. Boston: Crocker & Brewster, 1835.

The peculiarity of the first of these elementary books is, that it combines syntax with etymology, and conducts the pupil step by step to a knowledge of the classification of words and the rules of construction, by continued practical examples.

The second consists mainly of successive examples of bad grammar, of ellipses &c., arranged severally under the rules which are violated in the examples, and which furnish the pupil with the means of correcting them. These books are the productions of experienced teachers. They are well suited to elementary instruction, and a higher proof of this than our commendation can afford, is, that they have been "introduced into all the Public Grammar Schools of the city of Boston, by a vote of the School Committee."

A Discussion of the conjoint question, is the doctrine of endless punishment taught in the Bible? or does the Bible teach the doctrine of the final holiness and happiness of all mankind? in a series of letters between Ezra Stiles Ely, D. D., Pastor of the Third Presbyterian Church, Philadelphia, and Abel C. Thomas, Pastor of the First Universalist Church, Philadelphia. New-York: P. Price. 1835.

The controversy embraced in these letters began in the later part of January 1834 and continued for more than a year. All the letters were printed in several of the Universalist papers, and they make a volume, as they are now published, of nearly three hundred pages. They furnish the principal arguments on the two questions for discussion which appear on the title page, and a critical examination of a large number of texts of scripture, with the arguments of Messrs Ely and Thomas founded upon them.

In addition to a good view of the matters in controversy, the epistolary form gives to the discussion a vivacity which will render it more interesting to most readers than a continued elaborate treatise on each side of the questions.

Peter Parley's Almanac for old and young. Boston: Samuel Colman. 1836.

We are not much given to the consulting of popular Almanacs, and to the comparison of them with each other. This would require considerable time, in the present state of the manufacture. It is not to be wondered at that 'Peter Parley' has engaged in the business, for he has a sort of ubiquity which fits him specially for such an undertaking; and it seems, as he advances in years, he is beginning to pay his respects as well to the old as to the young.

Parley's Almanac, besides what belongs specially to such a work, contains a variety of useful and entertaining matter well arranged.

ECCLESIASTICAL.

ORDINATION. The Rev. *Jesse Page* was ordained on Wednesday 9th, as pastor of the Evangelical Church in Andover, North Parish. The services on the occasion were as follows: Invocation and Reading of the Scriptures, by Rev. Mr Whitney, of Boxford; Prayer, by Rev. Mr Jefferds, of Middleton; Sermon, by Rev. Professor Emerson, of Andover Theological Institution; Ordaining Prayer, by Rev. Mr Cross, of Haverhill; Charge, by Rev. Mr Badger, of Andover; Right Hand of Fellowship, by Rev. Mr Towne, of Amesbury; Address to the People, by Rev. Mr Jackson, of Andover; Concluding Prayer, by Rev. Mr Peirce, of Methuen.

ORDINATION.—Mr Jonathan F. Stearns was ordained on the 16th inst. as Pastor of the First Presbyterian Church in Newburyport. The exercises were as follows:—Invocation and Reading of the Scriptures, by Rev. Dr Codman, of Dorchester; Prayer, by Rev. Samuel Stearns, of Boston; Sermon, by Rev. William Stearns, of Cambridgeport; Consecrating Prayer, by Rev. Mr Blagden, of Boston; Charge to the Pastor, by Rev. Jonathan French; Right Hand of Fellowship, by Rev. Mr Rogers, of the Odeon, Boston; Address to the People, by Rev. Dr Dana; Concluding Prayer, by Rev. Mr Jeffries.

BAPTISTS IN OHIO.

From the minutes of the proceedings of the Ohio Baptist Convention, held at Cleaveland in May last, we learn that there are in Ohio 22 Baptist associations, 332 churches, 175 ministers, and 13,926 communicants. There are several unassociated churches, which would probably swell the number to at least 14,000; being an increase of 2000 during the year preceding. There is generally a disposition in the churches and associations to allow entire freedom of action in regard to benevolent efforts. "In doctrine, all are Calvinists; some holding substantially the views of Fuller, others regarding the Philadelphia confession as the best existing formula of doctrine; few, if any, can justly be called Arminians."

Within the last ten years, the number of Baptists in Ohio has increased from seven to fourteen thousand, while the population of the state has advanced during the same period from 700,000 to about 1,200,000. Much of the increase of the Baptists is the effect of missionary labors.—*N. Y. Observer.*

MASSACHUSETTS LEGISLATURE.

There is nothing peculiarly interesting to note respecting the progress of the public business. On Tuesday the death of Jacob Kuhn, the Messenger of the General Court was announced, and a joint committee of the two Houses were chosen to take such measures as should be necessary relating to the office, and also to the notice suitable for the Legislature to take of the death of Mr Kuhn.

On Wednesday the following Report was made and accepted.

It appears by the records of the Commonwealth that Mr Jacob Kuhn, was appointed Messenger of the General Court by concurrent vote of the Senate and House of Representatives in February, 1786.

That he was annually and unanimously re-appointed to said office for nearly fifty years in succession, a period the most eventful in the annals of the Commonwealth, and died in office, and

That the committee are unanimously of opinion, that an officer who has so faithfully, punctually, and acceptably performed all his duty, is deserving of respectful notice on his demise, and therefore recommend that his funeral be publicly attended, and that the following order therefore be adopted, to wit:—

That the funeral of the deceased take place on Thursday next, at 4 o'clock, P. M. (his family having assented thereto,) and proceed from the Hall of the House of Representatives.

That the Lieutenant Governor and Council, the members of the Senate and of the House of Representatives, be requested to assemble in the Hall at the above named hour, and that the Chaplains of the Legislature be requested to officiate on the occasion.

That on the arrival of the funeral car at the entrance gate of the State House, the remains be borne to the Representatives' Hall.

That at the close of the funeral service, the remains be re-conducted to the car, followed by the mourners of the family, the Lieut. Governor and the Council, the President of the Senate, the Speaker of the House of Representatives, such members of the two Houses as shall desire to attend, the Committee of Arrangements, and the Officers of the State and the two Houses. On the removal of the procession from the gate, the committee of arrangements will accompany the remains to the place of interment, and

That the committee of arrangements be authorized to appoint a Marshal to carry the above order into effect. The report was accepted.

INTELLIGENCE.

DOMESTIC.

Horticultural Exhibition.—The Annual Exhibition of Fruits, Flowers, Plants, &c. by the Massachusetts Horticultural Society, took place on Wednesday and Thursday last week, at the ODEON, (late Federal Street Theatre) in this city.

The exhibition of fruits, flowers, and shrubs was various and beautiful, and attracted many admiring visiters.

The Address by Professor Russell, says the Advocate, was "exceedingly neat and appropriate. He dwelt upon the beauties of nature, and the moral tendencies of a love of her works, in the strain of one who felt and understood what he described. The genius of the place seemed to pervade every thing he uttered, and there was a delightful harmony between the lovely things of earth around him, and the chaste and poetic imagery in which he dressed his thoughts."

"The whole of this charming show must not only have a healthful moral influence, but be highly useful in its practical results."

Law School at Cincinnati College.—The Trustees of the Cincinnati College, in addition to the Medical Department, lately instituted, have organized a Law Department, which for the present, consists of three Professors, who will lecture on the following subjects, viz:—Timothy Walker Esq., on Constitutional Law, Equality, and the law of Real Property: Edward King, Esq., on Commercial Law, and the law of Personal Property: Hon. John C. Wright, on Practice, Pleading, Evidence, and Criminal Law.

President Dwight.—The Rev. Sereno E. Dwight, D. D. has resigned the Presidency of Hamilton College.

Massachusetts Historical Society.—A course of Lectures, under the direction of the Massachusetts Historical Society, will be delivered during the present fall and the ensuing winter, one a week, on Tuesday evenings, at the Masonic Temple. Lectures will be delivered by the following gentlemen, viz: Messrs. Edward Everett, John Pickering, William Sullivan, Alexander H. Everett, James T Austin, Francis C. Gray, Leveret Saltonstall, John Glen King, Rufus Choate, Rev. Professor Palfrey, Rev. Messrs. Charles Upham, and J. B. Felt, and probably others. The introductory lecture will be by Mr. Edward Everett.

Ecclesiastical Tribunal.—The trial of Mrs. Pitkin before this body will, we understand, re-commence on Friday the 2d day of October next at nine o'clock.—*Berkshire Courier.*

The Eastern Rail Road.—The surveys we understand are already so far advanced, that the Engineer has ascertained that a line may be obtained, remarkably straight and level, passing through Lynn, Salem, Ipswich and Newburyport to the New Hampshire line, without exceeding, in the distance to Newburyport, by more than a mile, the distance by the Newburyport turnpike. The line from the boundery of New Hampshire to Portsmouth is without doubt equally favorable.

Wooden Pavements.—The experiment of paving a part of Broadway, N. Y. with wood, on the Russian plan, is in a fair way of soon being tried. The part of Broadway selected for the experiment, is in front of the two squares next above Murray street. Each of the small blocks of wood is of hexagonal shape; the whole are to be fitted together and driven up tightly, by a long strip of timber near the gutter at the sides; and the interstices between the blocks to be well payed with tar or pitch.

Ohio and Michigan.—The crisis which seemed so lately to threaten actual bloodshed between the citizens of Ohio and those of Michigan, has passed off peaceably, and all fears of collision between them may be dismissed, for the present at least, and we hope for ever. Letters were received in this city yesterday, stating that the troops of Michigan, (about 2000 strong,) after remaining at Toledo, in the disputed territory, for two days, without meeting with any adverse force from Ohio, or any attempt on the part of the functionaries of that State to exercise official authority departed on the 9th instant, on their return to Detroit; and before any fresh excitement could lead to hostilities, the new Secretary for Michigan would have arrived at Detroit, with such instructions doubtless as will prevent any further hostile movement before the dispute shall be adjusted by the authority of Congress or of the Judiciary.—*National Intelligencer.*

Another lawless Outrage.—It is stated on the authority of letters received here that Mr Thom, formerly a member of Lane Seminary at Cincinnati, and who in connexion with many others, left that institution a year or two since, because they were not permitted to agitate the subject of Abolition, has been seized by a mob, near his place of residence in Kentucky, and dreadfully whipped—having received 39 lashes on his bare back, so heavily laid on that they nearly cost him his life.

Arkansas.—According to a census of Arkansas, recently taken, the entire population of that territory is but little short of 53,000 souls. In 1830, the population was 30,888. Two new States, Michigan and Arkansas, will therefore be probably added to the American Union in the course of the ensuing winter.

Mayor of Baltimore.—Gen. Smith has been inducted to office as Mayor of Baltimore. In his address he said, party politics should have no influence with him as Executive of the city. In his estimation all good citizens were equally entitled to office, and the only questions he would ask on making appointments would be of a candidate, is he capable, is he honest, is he a friend to the peace and order of the city, is he temperate?

FOREIGN.

London papers have been received to the 22d August.

England.—The Bill for abolishing Imprisonment for Debt has passed the House of Commons.

LONDON, Aug. 21, 1835.

The Municipal Corporations Bill can no longer be said to be the measure which passed the House of Commons; and that House will not of course acknowledge it. The Report is to be brought up on Tuesday next, when Lord Melbourne will no doubt state the intentions of Ministers with regard to the further progress of the measure.

Nothing is more striking than the change in the language adopted at public meetings with regard to the Peers, which has taken place within a year or two. The Tory Lords have completely succeeded in impressing the people with the belief that till a reform takes place in the Lords, no benefit will be derived from the reform of the Commons.

France.—The Journal de Paris informs us of an arrangement for the pacification of Spain, attributed to Las Amarillas, and which it is said the Queen and Count Toreno have approved of. This project is to be laid by France before the Congress of Toplitz, to receive the concurrence of the sovereigns of the north, and their intervention, which its execution will make neccessary.

Address of the Americans in Paris to the King.

The following is the address presented the king by the numerous deputation from the Americans in Paris.

"Sire—The undersigned, citizens of the United States, participating in the common joy which is felt at the providential escape of your majesty from the murderous attempt lately made upon your life, beg leave to offer to your majesty, and to the royal family, as well as to the French nation, their sincere congratulations. In doing this, they cannot withhold the expression of their abhorrence of the deep depravity in which that attempt originated, nor of their cordial sympathy with the friends and relatives of those who unhappily fell victims to it. They beg leave at the same time to express their earnest wishes for the happy prolongation of your majesty's life, and for the continued and lasting prosperity of the Fench nation."

His majesty replied in these terms:—

"Gentlemen—I am much gratified by these congr tulations of the Americans now resident in Paris. I wish, gentlemen, I could express to my satisfaction how highly I appreciate your sentiments on the late horrid attempt; but you will understand the feelings of my heart better than I can express them to you. Gentlemen, I admire your country; and I am deeply impressed with gratitude for the many acts of kindness extended to me when the stormy vicissitudes of my younger days drove me to seek an asylum in America; and I wish you may individually convey to your fellow citizens the feelings with which I receive you, and the assurances of my grateful recollection of the hospitality I have enjoyed among you during my residence in the United States, as well as the expression of my sincere and hearty good wishes for the welfare and prosperity of your nation."

This reply was delivered by his majesty with a tone of cordial kindness and feeling, which was felt by every individual present.

Russia.—A serious conspiracy against the emperor is said to have been discovered; the design was to assassinate him at the grand review at Kalisch. The conspirators are described as Frenchmen, Poles, and Italians—and 58 in number. In consequence of this discovery, severe precautionary measures had been taken, particularly against foreigners travelling towards Kalisch, and generally through the empire.

Spain.—In a London paper of the 22d August, it is said, "The Paris papers of the 20th and our correspondent's letter bring a variety of intelligence from different parts of Spain, according to which the exasperation against the monks seems to be gaining ground over the whole surface of the country beyond Navarre and the Basque provinces. In the capital itself tranquillity remained uninterrupted, but nothing was known of the measures that the Government would have thought it necessary to adopt under the extraordinary circumstances by which it is surrounded. Our letter from Barcelona supplies more information from that quarter than the papers before us.

Para.—The city of Para had been entered on the 14th August, and taken possession of by the Indians, after a protracted conflict of eight days.

The President having taken no precautionary measures against this attack, which was daily expected to take place, and of which he had been repeatedly advised, both by deserters and by letters from the Chief of the rebels, (Antonio Vinagre) who had threatened to fall upon the city, unless he, the President, should immediately release his brother (Pedro Vinagre) who was then a prisoner on board the frigate Imperatriz. The foreigners and native residents had confided so much in the strength and wisdom of the provincial government, and in the efficiency of the marine department, that they postponed embarking until absolutely surrounded by their enemies, not allowing themselves time to save their valuable effects, or even a change of their clothing.

It is supposed that the slaughter must have been immense, as the motto of these people has long been '*extermination to the whites*,' and a more complete sack of any city, probably never took place.

The President's force amounted to about 300 regular troops and marines, and upwards of 400 volunteers, and in port seven vessels of war. Early on Sunday morning, 23d August, the whole city was given up to this handful of murderous wretches, and the President, with his troops, embarked on board the shipping.

ERRATA.—Our readers are requested to correct the following misprints in the sermon, contained in our last number, and a few others of smaller moment not specified.

First column, fourth paragraph, for '*message*' read '*messenger*.'

Second column, first paragraph, in the sentence, 'he groaned for the oppression he *has* seen them endure,' read '*had*' instead of '*has*;' also '*had*' in the next clause.

Second column, fourth paragraph, for '*accompany*' read '*accommodate*.'

NOTICE.

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of $68,30 by Rev. Dr Bancroft from the Female Cent Society of the Unitarian Parish in Worcester, to promote the pious and charitable purposes of the Society.

MARRIAGES.

In this city, 17th inst. by Rev. Mr Ripley, John Burrage, Esq. of New Bedford, to Miss Mary Watson.

In Plymouth, Rev. R. Waldo Emerson, to Miss Lydia Jackson, daughter of the late Charles Jackson, Esq.

In Medfield, on Thursday evening, Sept. 10, by Rev. Mr Kendall, Mr Walter Janes, of Bangor, Me. to Miss Evelina Smith, of Medfield.

Thursday, Sept. 17, by Rev. Mr Kendall, Mr George Newell, Jr. to Miss Elizabeth Adams, both of Medfield. Also, on the same evening, Mr Daniel Eveleth to Miss Mary H. Stevens, both of Medfield.

In New-York, Mr William L. Northam to Caroline A. daughter of the late Enoch Dow of Salem.

DEATHS.

In this city on Sunday evening, Mr Joseph F. Burns, a member of the Senior Class of Brown University, 19.

On Tuesday Mr Jacob Kuhn, who has for fifty years in succession, under all the changes of party, been appointed to the office of Messenger of the General Court, the duties of which he has discharged with exemplary fidelity.

In Salem on Sunday evening, after a few months of declining health, Mrs Mary C. wife of Hon. Nathaniel Silsbee, late U. S. Senator from this Commonwealth, aged 56.

In Lowell, on Tuesday, very suddenly of cholera morbus, Rev. E. W. Freeman, a much respected clergyman of the Baptist denomination. Mr Doddridge Spear, 32.

In Northborough, a child of Mr Justin Andrews, of Boston, 3 mos.

In Chelsea, England, Aug. 5th, Gilbert Stuart Newton, Esq. R. A. late of Boston, 40.

LONDON BOOKS.

JAMES MUNROE & Co. have just received the following English works—
Murray's Byron. 17 vols
Edgeworth's Works, 18 vols
Burns's Works, 8 vols
Crabbe's Life and Works, 8 vols
Hannah More's works, 6 vols
Goldsmith's works, 4 vols
Waverley Novels, 48 vols
Campbell's Poetical works, 2 vols
Ainsworth's Thesaurus, royal 8vo
Christmas Tales
Robinson Crusoe, 12 plates
Encyclopedia Britanica, vol 11, part 1
Poems of Butler, Aldine edition, vol 2
Valpy's Hume, vol. 16
Horticultural Register, parts 47 and 48
Stanfield's Coast Scenery, Nos. 1 and 2
Maps published by the Society for the diffusion of Useful Knowledge, No. 55
Farmer's Series, parts 71 to 74
Milton's poetical works, 3 vols
Works of Kit Marlowe, 3 vols
Elton's Specimens of Classic Poets, 3 vols
Mrs Somerville's Mechanism of the Heavens, 8vo
Trollope's Analectæ Theologica
Jeremy Taylor's complete works, edited by Bishop Heber, 16 vols 8vo
Poems of Robin Hood, 2 vols 12mo
Presentation Bible
Brockedon's Road Book to Italy, 8vo, with plates
Milton's Poetical works, with Dr Channing's Essay
Boswell's Johnson, 8 vols
Chaucer's Canterbury Tales, 5 vols
Chaucer's Poems, 5 vols
Gallery of Portraits, 2 vols
Gell's Pompeana, 2 vols 8vo
Gallery of Portraits, Nos. 37 and 38
Valpy's Shakspeare, 15 vols
Pope's works, 6 vols 12mo
Montague's Bacon, 16 vols 8vo
Regent's Cicero, 10 vols
Cyclopedia of Practical Medicine
Wanderings through Wales, Nos. 1 to 3
Musical Library and Supplement, parts 1 to 16
Handel's works, parts 1 to 17
Aldine Poets, vol 34
Library of entertaining Knowledge, No. 54
Library of useful Knowledge, parts 187 to 191
Coleridge's Poetical works, 3 vols, Aldine edition
Annals of the Stage, 3 vols
Rogers's Poems
Life and Correspondence of Major Cartwright 2 vols
Carpenter's Popular introduction to the Scriptures
Avdall's history of Armenia, 8vo
Oratores Attici, 16 vols 8vo
English Bibles, assorted sizes
Beauties of Byron, 7 Nos.
Byron Gallery, in beautiful bindings
Wordsworth's works, 4 vols
Retsch's Illustrations
Debrett's Baronetage of England, 2 vols
&c &c s 26

SCHOOL LIBRARY.

To Instructors of the Primary and High Schools.

THE Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instill the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

1. Primary Lessons, or First Book; designed to teach the first elements of reading and orthography in a natural and rational method.
2. Introduction to Popular Lessons.
3. American Popular Lessons.
4. Sequel to Popular Lessons.
5. Primary Dictionary.
6. Tales from American History.
7. Poetry for Schools.
8. Grecian History.
9. English History.

The Introduction to Popular Lessons, is especially intended for the younger classes of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive with the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years, in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any in the collection.

Sequal to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10. 11, of Harpers Boy's and Girl's Library: the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense they greatly extend the common plan of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the object of the books above mentioned.

James Munroe and Co. 134 Washington Street, are agents for the sale of these books. s 26

DR PARKER'S MEMOIR.

JUST received and for sale by JAMES MUNROE & Co. 134 Washington st., A Memoir of the Rev Nathan Parker, D. D. Minister of the South Church in Portsmouth, N. H.—By Henry Ware, Jr., D. D. Also, a few copies of Parker's Sermons.
sept 26

TOKEN FOR 1836.

JUST published and for sale by JAMES MUNROE & Co., The Token and Atlantic Souvenir, for 1836—beautifully bound in embossed Morocco, and embellished with 12 engravings.

LAW'S SERIOUS CALL—new edition. Revised and abridged by Howard Malcom, A. M.
s 26

PARSON'S ADDRESS.

AN Address delivered before the Phi Beta Kappa Society of Harvard University, August 27, 1835, on the Duties of Educated Men in a Republic, by Theophilus Parsons. This day published and for sale by *JAMES MUNROE & Co* 134 Washington street. sept 26

VOLS. 3 AND 4 PAULDING'S WORKS.

THIS day received by *JAMES MUNROE & Co.* The Second series Salmagundi, by Launcelot Langstaff, Esq. two vols.
sept 26 134 Washington st.

HOURS OF DEVOTION,

TRANSLATED by Morris Mattson second American from the thirteenth German edition. For sale by *JAMES MUNROE & Co.* 134 Washington st. sept 26

THE VOICE OF THE SPIRIT.

A Sermon preached in Norton, on Sunday Feb. 15th 1835, at the interment of Rev. Pitt Clarke, Pastor of the first Congregational Parish in that place, who died on the Friday preceding, in the seventy-third year of his age, and the forty-second of his ministry. By Andrew Bigelow, Pastor of the first Congregational Church in Taunton, To which is added an Appendix containing extracts from the diary of the deceased.

Just published and for sale by *L. C. BOWLES* 147 Washington st. sept 26

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

THE Encyclopædia of Religious Knowledge—or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing definitions of all religious terms; an impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and Heathen nations; together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical notices of the early Martyrs and distinguished religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the globe; by Rev. B. B. Edwards, editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Well's Geography of the Bible; Jones's Christian Biography; and numerous other similar works. Designed as a complete book of reference on all Religious subjects, and companion to the Bible; forming a cheap and compact Library of Religious knowledge. Edited by Rev. J. Newton Brown. Illustrated by Wood Cuts, Maps, and Engravings, on Copper and Steel.

PUBLISHERS' ADVERTISEMENT.

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subject, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views, the "Comprehensive Commentary on the Bible" was jected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. The subjects embraced in this work are interesting to all, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.

The following are some of the peculiarities of the plan:—

1. It is designed to be a standard and permanent work; and here it is believed will be found collected and compressed in one super royal octavo volume of upwards of twelve hundred pages, in a shape combining convenience and cheapness, and in a style blending the sweetness of the popular with the richness of the profound, what has heretofore been scattered through more than fifty volumes, and mixed with much of little or no value. Among the works, all the valuable matter of which will be found in this, together with some from which copious extracts have been made, are the following:—

Biblical Illustration—Calmet's Dictionary of the Bible; Crown's do.; Barr's do.; Wells' Scripture Geography; Horne's Introduction; Harris' Scripture Natural History; Abbott's edition of Carpenter's do.; Paxton's Illustrations of Scripture; Draper's do.; Harmer's Observations: Jahn's Archæology; Mrs Sherwood's Dictionary of Types and Emblems; Burder's Oriental Customs; Josephus' Jewish Customs; Keith's Evidence of Prophecy; Cogswell's Harbinger of the Millenium; Robinson's Biblical Repository; Crabbe's English Synonymes.

Ecclesiastical History—Mosheim's History of the Christian Church; Milner's do.; Jones' do.; Waddington's do.; Neander's do.; Murdock's elements of Dogmatic History; Lord King's History of the Primitive Church; Robinson's History of Baptism; Sismondi's History of the Crusades against the Albigenses.

Religious Biography—Fox's Lives of the Martyrs; Middleton's Evangelical Biography; Jones' Christian Biography; Davenport's Dictionary of Biography; Universal Biographical Dictionary; Betham's Female Biography; Clissold's Last hours of Eminent Christians; Ivimey's history of the Baptists; Benedict's do.; Mather's Magnalia; Elliot's American Biography; Allen's do.; Memoirs of American Missionaries; Encyclopædia Americana.

Theology—Buck's Theological Dictionary, enlarged by Dr Henderson; Jones' Biblical Cyclopædia; Hawker's Biblical Dictionary; Watson's Biblical and Theological Dictionary; Christian Examiner; Campbell's Dissertations; Dwight's Theology; Spirit of the Pilgrims; Works of Andrew Fuller; do. of Robert Hall; Douglas on the Advancement of Society in Knowledge and Religion.

Christian Denominations—Evans' Sketch of Religious Denominations; Jones' Dictionary of Religious Opinions; Hannah Adams' do.; Robbins' do.; Douglas on Errors regarding Religion; Benedict's history of All Religions; Williams' do.; Ward's Farewell Letters; Edwards' Quarterly Register.

Missions—Edwards' Missionary Gazetteer.

☞ Many articles are original, especially those relating to the principal denominations in this country, as will be seen on reference to the fourth paragraph below.

2. It is designed for a complete book of reference on all religious subjects; to which a person can turn when any thing occurs in reading or conversation connected with Religion which he does not understand, or in regard to which he wishes to refresh his memory, as he would to a dictionary for a definition of a word. Nearly every subject treated in the books which form the basis of this, is touched upon; but those which are of minor importance are very brief, and those of greater utility handled more at length. Articles rarely recurred to will be found here; but it is not burdened with any thing that is altogether useless.

3. In Theology, the general plan of Buck's Dictionary is followed; especially in its evangelical cast and christian candor, in its copious illustrations of important topics, and its references to the best works on both sides of the question. Watson, Jones, and others, however, have supplied us occasionally with articles of superior value.

☞ The edition of Buck which has been used is the new one lately published in England, edited by Professor Henderson, who has added nearly five hundred new articles, which will be found incorporated in this.

4. The accounts of the History, Doctrines, &c. of different denominations, have been prepared with an aim at the strictest impartiality. Where it was practicable some leading man of the principal sects existing in this country has been employed to prepare the article relating to it; and where it has not been, the matter has been drawn from some one or more prominent writer of the denomination, of acknowledged authority. The work does not aim to effect a compromise of opinions among the different denominations of Christians, but to present the views of each fully, and in their own words, leaving the reader to form his own conclusions as to which is most correct. This must be a truly acceptable course to all who can respond to the sentiment quoted by Robert Hall, "Amicus Plato, amicus Socrates, sed magis amica veritas."

The following are some of the contributors under this head:—

BAPTISM. *Pedobaptist Views*, Rev. J. Tracy, Editor of the Boston Recorder. *Baptist Views*, Rev. J. D. Knowles, Professor in the Newton Theological Institution.

BAPTISTS. Prepared under the revision and sanction of Rev. Dr Sharp, Boston.

CONGREGATIONALISTS. Prepared by a member, and revised and sanctioned by Rev. Prof. Emerson, of Andover Theological Seminary, and Rev. Dr Wisner of Boston.

CHRISTIANS, Rev. J. V. Himes, Boston.

DISCIPLES OF CHRIST, or Reformers. Alexander Campbell, of Bethany, Va.

FREE WILL BAPTISTS. Rev. S. Beede, editor of the Morning Star, Dover N. H.

METHODIST EPISCOPAL CHURCH. Rev. S. W. Willson, editor of Zion's Herald, Boston.

PRESBYTERIANS. Rev. Dr Miller, of Princeton Theological Seminary.

PROTESTANT EPISCOPAL CHURCH. Rev. Mr Boyle, presbyter, of Boston.

PROTESTANT METHODIST CHURCH. Rev. T. F. Norris, President of the New England Conference.

UNITARIANS. Rev. Professor Palfrey.

UNIVERSALISTS. Rev. L. R. Paige.

UNIVERSAL RESTORATIONISTS. Rev. Paul Dean.

5. To adapt it to Popular use, all words in foreign languages have been omitted; or where Hebrew, Chaldee, and Greek terms unavoidably occur, they are given in English characters.

6. Scripture Biography, which occupies a large space in most Bible Dictionaries, is handled here in the briefest manner possible—giving only the characteristic outlines, except when difficulties occur which require to be cleared up.

7. In consequence of the space thus gained, the new department of Religious Biography is made full and extensive; embracing, it is believed, every distinguished religious writer, preacher and character, including the most distinguished females, and those philanthropists who were actuated by religious principles. Every denomination will find here notices of its most illustrious men, especially such as have lived and died in this country, from its settlement to this time. To every notice of an author a list of his principal writings (so far as possible) is given, with a reference to the best biographies of the individual.

8. As a Dictionary and Gazetteer of the Bible, the work will be found, it is believed, more copious and accurate than any other now in use, adapting it to the wants of the Pulpit and of Sabbath Schools. In the notices of the various cities and countries mentioned in the Bible, the fulfilment of the prophecies regarding them, so far as developed, are particularly noticed.

9. The object of the Encyclopedia being to do good on evangelical principles, the work preserves throughout, as far as possible, a devotional and practical, as well as a critical, picturesque and popular character, that it may minister to the heart, no less than to the judgment and the imagination.

10. Maps and Engravings, as well as Wood Cuts, have been added to enrich and adorn, as well as illustrate the work.

On the whole, the amount of information embodied in this work is immense, and it is hoped the matter, by collation, arrangement, abridgement, and addition, has been very greatly improved; and while it will be found interesting and valuable to Families, and those individuals who only desire to acquire general knowledge, to the Sabbath school Teacher, and Bible Class Leader it cannot but prove an invaluable treasure.

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THE MUSICAL LIBRARY.

This day published. The Musical Library published monthly folio size, edited by Lowell Mason, and Geo. J. Webb. Subscriptions received by JAMES MUNROE & CO., Boston Bookstore, 134 Washington Street. Sept 18.

LIBERAL PREACHER FOR AUGUST.

JUST published, at 147 Washington street. The Liberal Preacher for Aug. 1835, containing a Sermon by Sidney Willard, of Cambridge, Mass.—'Christian perseverance." sept 5

THE SIN AGAINST THE HOLY GHOST.

JUST Published and for sale by L. C. BOWLES 147 Washington street, "The Sin against the Holy Ghost." A Discourse, delivered June 21 1835—by Alvan Lamson, Pastor of the First Church in Dedham—Published by request. jy 25

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul.—first published in the Christian Examiner, by John Brazer.
Boston Bookstore 134 Washington St. Sept. 5

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson,

POETRY.

At the Centennial celebration at Concord on the 19th inst. the following Original Hymn, and version of the 107th Psalm, were sung by the Choir.

HYMN WRITTEN FOR THE OCCASION,

By Benjamin D. Winslow.

Swell loud and high the festal strains,
In faith that God with mercy hears,
While linger round these hallowed fanes,
The voices of Two Hundred years.

Ages of weary chance and change,
Behold the forest's native child,
O'er his uncultured homestead range—
Our fathers came—the desert smiled!

No wreathing smoke and battle flame,
Half hid—half lit their lonely path;
With words of peace and love they came
To gather round the red-man's hearth.

In peace they won this cherished soil,
In peace they reared these ancient towers,
Then left the harvest of their toil,
A legacy to us and ours.

Great God, as years the Past increase,
And higher yet time's surges swell,
Still bid that spirit—gentle Peace—
The guardian of our altars dwell.

Peace to the ashes of our sires!
Peace to this gathered brother band!
Peace to these homes and household fires!
Peace to our own—our father land!

PSALM 107.

[*From the New England Version used in the N. E. Churches in* 1640.]

Your thanks unto the Lord express,
Because that good is he,
Because his loving kindnesses
Last to eternity.

So say the Lord's redeemed, whom bought
He hath from en'mies hands;
And from the east and west hath brought
From south and northern lands.

In desert strayed, in untrod way,
No dwelling-town they find;
They hungry were, and thirsted they,
Their souls within them pined.

Then did they to Jehovah cry,
When they were in distress,
Who did them set at liberty
Out of their anguishes.

In such a way as was most right
He led them forth also,
That to a city which they might
Inhabit, they should go.

O that men praise Jehovah would,
For his great goodness then;
And for his wonders manifold
Unto the sons of men.

BIOGRAPHICAL.

[From the London (Christian) Reformer].

CHARLES LAMB.

We now announce the decease of an amiable, benevolent and ingenious man, Mr. CHARLES LAMB, who died at Edmonton, after a few days' illness, on Saturday, the 27th December last, in the 61st year of his age. Mr. Lamb was well known to the public as a man of literature, and the memoirs of men of literature, are often to be traced in their writings. Thus, in the case of Mr. Lamb, we collect that he was descended from a family in Lincolnshire, but was born in London, and received his education in Christ's Hospital; that at an early period he became a clerk in the India House, where he was greatly esteemed for his good humour; that he removed from it, at length, with a handsome annuity (being placed on the superannuated list); and that he lived in intimacy with the first geniuses and poets of his time. The following is a list of his published works as correct as we can give them:

A small volume of Poems, in cojunction with his friends Charles Lloyd and S. T. Coleridge. 1795.

Another small volume, entitled "Blank Verse," in conjunction with C. Lloyd. 1798.

John Woodville, a Tragedy. 1802.

Specimens of the English Dramatic Poets. 1808.

Tales from Shakspeare. 2 vols. 1807; the 3rd edition of which was published in 1813.

A Tale of Rosamond Grey and Old Blind Margaret.

The Adventures of Ulysses. 2 vols.

The Works of Charles Lamb. 2 vols 1818.

Elia, a Collection of Essays and Prose Papers. 1823. This may be termed his most popular work, and appeared originally in the London Magazine.

A volume of Poetry, entitled "Album Verses." 1830. To which may be added, a Second Series of his "Specimens of the English Dramatic Poets," which appeared in Mr. Hone's "Every-Day Book," under the title of "The Garrick Papers, from works contained in the British Museum."

A small poetic piece, entitled "Satan in Quest of a Wife." 1831.

A volume comprising "The Last Essays of Elia." 1833

An Afterpiece, under the title of "Mr. H."

It is but justice to Mr. Lamb to say, that in the above works he has in general displayed as much literary taste as he has pathos and wit; his peculiar talent was humor, and his principal delineations are taken from private and domestic life; but he is always pleasing, and his style is rather after the manner of our old English masters, of whom he was a professed admirer, (although we do not consider him in the light of an imitator,) rather than of those authors termed classical, on whom he was taught to put so high a value at public school; and though he continued to read and admire the latter, he chose to be considered as an English writer of the old school.

The above list will, we think, present a true picture of the late Mr Charles Lamb; for, what he appears in his writings before the public, he was seen to be in his life and conversation among his friends. He was sociable in his manners, critical and exact in his taste, of a rich imagination and a most sprightly wit; and as a man humane in his feelings and benevolent in his actions. His jokes, which were always kept within the bounds of decorum, never lost him a friend, nor made him an enemy. To sum up the whole, we consider him to have been a person possessed of the finest qualities, both of head and heart.

Mr Lamb's amiable disposition eminently fitted him for domestic life, but he never was married: he lived forty years in a most tender friendship with an only sister: they were similar in their pursuits and studies, in their joys and sorrows, their affections and recreations, and may be referred to as the most perfect model of fraternal and sisterly love. Miss Lamb was the authoress of an excellent work, entitled "Mrs Leycester's School," which was brought out under the superintendance of her brother.

It does not appear from Mr Lamb's writings that he intermeddled much in the political or theological disputes of the times; but to the estimation in which he held our old dramatic writers and poets, we must add the admiration which he always felt for the political works of Milton, Sydney, and other standard writers of the same class. Nor was he unacquainted with many of our best Puritan authors, whom he respected for their earnestness, variety and seriousness, and above all for their sincerity; and being himself of a quiet, peaceable disposition, he was fervent in the praise of George Fox and the other founders of the Society of Friends, called Quakers, although he never joined their society, and did not separate himself from the Church of England, to which he was trained at Christ's Hospital. G. D.

MISCELLANEOUS.

[From the Rhode Island Journal.]

THE GRAVE YARD.

In passing through our burial grounds, I have often been surprised at the neglect of those memorials which were placed on the spot where rested the remains of dear departed relatives, at the time grief was fresh, and affection bedewed the green turf with its tear, and reared the stone which proclaimed the virtues of the deceased object of regard. One of the burial grounds within the limits of this city, is now unenclosed by a fence; the graves are levelled by the feet of cattle—and the monuments are defaced and broken down. In those which are well secured against the intrusion of beasts, many of the grave stones are in a dilapidated state, and the inscriptions of a large number which stand erect, are almost defaced by time, and require the chisel of the sculptor once more to make them legible. Why should not generations who cherish a veneration for their ancestors, give a passing thought to this subject, and take measures for preserving or renewing the monuments erected to departed worth?

I was lately attracted to an extensive enclosure in Taunton, Mass. consecrated as a repository for the dead—and among the numerous grave stones which recorded the names, the ages and the characters of those who had returned again to the earth, beheld a new monument erected to the memory of an eminent and learned divine, who had been dead more than a century; and copied from it the following inscription:—

SACRED
To the memory of the
REV. SAMUEL DANFORTH,
Who was born in Roxbury, Dec. 18th, 1666;
Graduated at Harvard College in 1683; was
ordained and settled, as the fourth Minister in Taunton, and continued in
the Ministry 44 years, to the
time of his death, which
was on Nov. 14, 1727.

He was distinguished for his piety and learning, and for his zeal and persuasive eloquence in the pulpit; and beloved for the amiable qualities of his heart, and for the parental interest he took in the temporal and eternal welfare of the people under his charge.

This stone is erected, May, 1835, by his only surviving grandson, JOB DANFORTH, of Providence, R. I. now in the 91st year of his age.

The person thus commemorated was the first who was deposited in that cemetry, where hundreds now lie around his remains. He was, according to Cotton Mather, Mr Elliot, and other historians and writers of that age, eminent as a scholar and divine—was well read in law, and was skilful as a physician. "His various qualifications," says Mr Baylies, "rendered him extremely useful, and while he instructed his people in all things touching their spiritual welfare, they found his advice and aid no less useful in their temporal concerns. He acquired over them an unbounded influence, which he exercised for the general good, and although some of them might dislike advice which too often came in the shape of a command, yet as nothing was meant but their good, they acquiesced and were grateful."

Some of his sermons were published, and he compiled a dictionary of the Indian language, the manuscript of which is in the library of the Massachusetts Historical Society.

ANECDOTES OF LATE EMPEROR OF AUSTRIA.

During one of his visits to Baden the Emperor Francis was walking through the streets as was his custom, like a private gentlemen, and accompanied by only one or two persons of his household. He saw a funeral approaching; it was that of a beggar whom poverty had so bereaved of friends, that no one followed his remains to their last resting place. This melancholy spectacle produced a profound impression on the Emperor's feelings. Turning to the person who accompanied him, he said, "Since this poor creature has no friend to see him interred, we will perform that sad office and follow his remains to the grave." He walked behind the coffin, his attendants followed, and every one who passed, seeing the Emperor in the funeral train, successively ranged themselves in the procession. On arriving at the burial place, the Emperor uncovered, and offered up a pious prayer for the soul of the poor beggar. The history of the heroic ages presents few traits more sublime than this.

The Emperor's last visit to Prague, in 1833, was marked by a circumstance no less honorable to his feelings. His majesty's hours of audience were fixed the same as at Vienna. One day, a poor woman was amongst the number of the supplicants. Her only means of living was a lute, upon which she played about the streets, and which, by some accident had become injured. She said she could not afford to pay for the necessary repair, which would cost five florins. The Emperor gave her a purse containing ten. The woman looked at him with mingled gratitude and surprise, and gave him to understand that she needed but one half of the money. "Never mind," said the Emperor smiling, "keep it; the lute may be broken again, and you will not always have me here to pay for repairing it."—*Court Journal.*

MARION COLLEGE, MISSOURI.

The brief history of this infant College we believe to be this. A gentleman farmer came from Kentucky to Marion County, Mo. and by turning over the sod of a thousand acres of prairie land proved by actual experiment that it is the best land which can be bought in the United States, either for hay, hemp or grain. He was saved all the expense of cutting down the forest and digging up stumps. In one year he brought a vast farm into as complete cultivation and profit as he could have brought heavy timber land in thirty years. Having done this for himself, while ignorant of God, he was turned from infidelity to the Lord Jesus, through the gospel preached by Dr David Nelson. Not long after when conversing with his spiritual father about the wants of the Church, and of the world, he said to him, "Why should I not do the same thing for Christ which I have done for myself? Why should I not put a thousand acres under cultivation to aid in education poor and pious young men for the ministry?" From that time it was resolved by this spiritual father and his own son in the faith, that the thing should be done. From this spring of benevolence has arisen the Marion College, which we trust like the Mississippi, is to become a mighty river of the water of life, bearing spiritual riches to multitudes. The College was incorporated by the State of Missouri in 1831, and possesses the amplest powers that can be desired for establishing every department of education that ought to be comprehended in a University. There are no privileges appertaining to any College in our country which have not by act of incorporation been given to this. At present no more than two departments have been organized; one for the common College studies; and the other for such a course of learning as is usually confined to a Theological Seminary.

JEWS—GIPSIES.

Notwithstanding that the Jews have suffered the most ruthless persecution, and that their blood has stained almost every altar in Christendom, they yet remain, though scattered far and wide amidst all nations, a distinct race, and afford, perhaps, the best example that can be adduced of the transmission of a very singular physiognomy through successive ages, from one generation to another. The head of the Jew is considered to be extremely well formed; indeed, the Jewish skull is observed to approach very nearly to the Caucasian model, which, as we have it explained, is the most perfect yet known. Although the Jews existing in every climate present us with varieties of complexion, they are naturally fair; and, though born beneath the glare of an African sun, their children possess the same fairness. According to West, the late celebrated painter, and President of the Royal Academy of London, the peculiarity of their physiognomy consists principally in the nose, the bridge of which is curved, or crooked, giving them much the resemblance of Lascars; but besides this, there is obviously a peculiar expression breathing over the whole countenance, which does not admit of being easily described. The Jewish women have always been considered beautiful; hence poets and novelists frequently introduce into their fictions the Jewess, arrayed in all the most glowing charms of female loveliness.

Very analogous to the Jews are the Gipsies, a vagrant, though distinct, race of people, who deriving their origin either from Egypt or Wallachia* over-spread most of the countries of Europe. They led an Arab-like, wandering, desultory of life; carrying with them tents, and such utensils as they required, they secluded themselves in the recesses of forests, until, having exhausted their ill-gotten booty, they again went forth on their errands of depredation. It is a curious fact that the inhabitants of many of the towns in Italy and Spain, subdued by their own ignorant fears, regarded them with superstitious wonder, and seldom or never ventured to recover their stolen property. Among the gipsies, both women and men are generally tall; their complexion was swarthy; their features prominent and sharp; but the expression of the whole face can only be conveyed by the pencil or brush of the painter. It had a character of its own, which was and still remains, characteristic of a distinct race; and this (as in the instance of the Jews) has been occasioned by their keeping themselves, as much as possible, apart from the rest of mankind, marrying only individuals belonging to their own tribes, and preserving in every country the customs and the habits peculiar to themselves.

We have now shown, on distinct evidence, that the transmission of particular forms and likenesses, however they may have originated, may take place in such a degree, and to such an extent, as to impress, with specific differences, families, and whole races of men; and applying these and the preceding facts to the inhabitants of the many nations to whom we have referred, we may legitimately conclude, that the differences we have described arose gradually from the operation of external circumstances, and were rendered permanent by transmission from one generation to another.

Chambers.

* Muratori insists that they came from Wallachia, and denies the popular notion that they were originally natives of Egypt, deprived of their settlements by one of the kings of Hungary.

PROGRESS OF CHRISTIANITY AMONG THE JEWS IN EUROPE.

We derive the following interesting facts from an address of Professor Tholuck, before the British Society for the conversion of the Jews, at their recent anniversary meeting in London.

It is an undoubted fact, that more proselytes have been made from among the Jews during the last twenty years, than since the first ages of the church. Not only in Germany, but also in Poland, there has been the most astonishing success; and I can bear testimony to what has come under my own observation in the capital of Silesia, my native city, where many conversions have taken place. I shall speak only of such individuals as I am acquainted with myself, in the profession to which I belong.

In the University of Breslaw, there are three Professors who were formerly Israelites—a Professor of Philology, a Professor of Chemistry, and a Professor of Philosophy: there is besides, a Clergyman, who professes the gospel, and he was a Jew. In my present station, at Halle, there are no less than five Professors, formerly Jews—one of Medicine, one of Mathematics, one of Law, and two of Philology. But, although I cannot assure myself, that, in all these individuals, a change of heart has taken place, and that every apparent conversion is a real conversion, yet, I can say, that out of thousands who have embraced Christianity, there are at least hundreds who are true Israelites, having not only received the baptism of water but of the Holy Spirit. Let us not despise, then, these fruits of the labors of love; since, though some may, perhaps have professed Christianity from outward motives, yet their children are educated in the truth; which they would not have been, had not their fathers forsworn the Jewish faith.

Let me also state, that, in some instances, the Lord has blessed my individual labors in the station wherein, through His grace, I myself have been placed. The first person who was brought through my instrumentality, to the faith of Christ was a Jew, and I shall never forget what a deep impression was made on my heart from the circumstances. Since then I may say, I never gave a theological lecture at Berlin, but it was attended by Jews, and some at present are preparing for the ministry. * * * * I might show that some of the Jewish conversions have taken place among men of highest literary attainment; and among others I might mention Dr Neander, of Berlin; Dr Brainis, of Breslaw, and Dr Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.

EGYPTIAN BRICKS.

"Pray, father, did you observe the brick makers on the side of the hill just as you come into the village?"

"Yes, I have often stood for a few moments to remark with how much diligence and cheefulness they labor."

"But, father, I looked at them to see if they used any straw; you know, it is said, that Pharaoh commanded the children of Israel to make bricks without giving them straw, and that this was a great hardship."

"So it was, on many accounts, which I cannot mention now. But the Bricks in Egypt were somewhat different from ours. A quantity of straw was usually mixed with the clay."

"I will tell you Henry, somewhat about it. Do you reccollect the command which Pharaoh gave to the task-masters whom he set over the children of Israel?"

"Yes, said he; "'ye shall no more give the people straw as heretofore; let them go and gather straw for themselves.'"

"This is a plain proof that straw was then employed in making bricks. The Scripture account is confirmed by the statements of travellers. 'The eastern bricks,' says John Chardin, 'are only clay, well moistened with water, mixed with straw, and dried in the sun.' So, it seems, that walls built with them would be little better than those built with beaten earth or mud among ourselves. Dr Shaw tells us, that some of the Egyptian pyramids are made of brick, the composition whereof is only a mixture of clay, mud and straw, mixed up together, and afterwards baked in the sun. The straw which keeps these bricks together, and still preserves its original color, seems to be a proof that these bricks were never burnt or made in kilns. Another traveler, speaking of Cairo, in Egypt says, 'that the houses, for the most part, are of bricks, which are only hardened by the heat of the sun, and mixed with straw to make them firm.' The Chinese, also, use much straw in making their bricks.'

"How much these accounts explain scripture."

"They do, Henry; but they not only explain it, they also explain the truth of it."

"But did you ever see any of these bricks yourself?"

"Yes, many have been brought to England by travellers, and are preserved as curiosities."
—*Draper's Bible Illustrations.*

THE WICKLOW GOLD MINES.—Tradition commonly attributes the original discovery to a poor schoolmaster, who, while fishing in one of the small streams which descend from the Crogan mountain, picked up a piece of shining metal, and having ascertained it to be gold, he gradually enriched himself by the success of his researches in that and the neighboring streams, cautiously disposing of the produce of his labor to a goldsmith in Dublin. He is supposed to have preserved the secret for upwards of twenty years; but marrying a young wife, he imprudently confided his discovery to her, and she, believing her husband mad, immediately revealed the circumstance to her relations, through whose means it soon was made public. O'Keefe has founded an amusing farce upon the incident, of course with the embellishments necessary for dramatic effect. When the story of the gold mine became bruited abroad, which was towards the close of the year 1795, and fortunately after the golden harvest of autumn had been gathered in, the sensations it produced among the lower classes are not to be described. Thousands of every age and sex hurried to the spot. So pure was the gold generally found, that it was the custom of the Dublin goldsmiths to put gold coin into the opposite scale to it, and to give weight for weight.

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received by JAMES MUNROE & Co. Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations of Christians—delivered in the First Independent Church in Baltimore. By George W. Burnap.

Lecture 1.
The supremacy and sole Divinity of God the Father.
Lecture 2.
The Second Person in the Trinity.
Lecture 3.
The Personality and Deity of the Holy Spirit.
Lecture 4.
The Atonement.
Lecture 5.
Original Sin.
Lecture 6.
Total Depravity.
Lecture 7.
Election and Reprobation.
Lecture 8.
Justification by Faith and Works.
Lecture 9.
Salvation.
Lecture 10.
Regeneration.
Lecture 11.
What is Christianity?
Lecture 12.
What is it to be a Christian?
Lecture 13.
How does a man Become a Christian?
Lecture 14.
Origin, Nature, and Tendency of Creeds. a 15

A PREMIUM.

RUSSELL, ODIORNE & CO. of Boston, will pay a premium of FIFTY DOLLARS for the most lucid and perspicous solution of the last question in Emerson's North American Arithmetic, Part Third. The solution must be performed on the plan of analysis exemplified in the key to the Arithmetic. The solutions offered may be forwarded to P. Mackintosh. Esq, Cambridge, Mass. (post paid,) as early as the 15th of December next. The whole will then be examined, and the decision will be made by a committee consisting of five gentlemen; three of whom will be drawn from a box containing the names of the Board of Directors of the American Institute of instruction, and the other two elected by the three drawn. aug 8

NEW SCHOOL BOOKS.

WORCESTER'S FOURTH BOOK OF LESSONS, for Reading, with Rules and Instruction stereotyped.

From the "Annals of Education."

"It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books is, to make reading a STUDY in our schools, instead of a mere exercise.

We regard the Fourth Book on the whole, as a useful compilation for the classes for whom it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning and in the Errors and questions at the end of each chapter, as also at the end of the work, even more than the author, in his modesty, has ventured to claim."

From the Principal of the Woodstock, (Vt.) High School.

"Worcester's Fourth Book, is truly deserving of notice. The subjects and arrangements are indeed *excellent*. His rules at the head of each chapter, and his expositions of errors, together with his list of Phrases, &c.; all combine to render the book such an one as is needed in our schools."

PARLEY'S *Third Book of History*, containing *Ancient history*, in connection with Ancient Geography, designed as a sequel to the First, Second and Third Books of History. By the author of Peter Parley's Tales, with sixty engravings and eight maps on steel.

From the Annals of Education.

"This work will unquestionably derive a degree of popularity from that of its predecessors, which it resembles in character. So far as we have examined it we are pleased with its style and spirit. Its typography appears to be remarkably correct. This Third Book, like the First and Second Books, is furnished with maps at the end, and is illustrated by numerous engravings."

From the Mercantile Journal.

"This is an excellent work. It contains an admirable synopsis of the rise and progress, and downfall of the Roman Empire, and is written in a familiar style, which in connection with the many remarkable incidents which it embodies, must make it particularly interesting to children.

From a New York paper.

"In the First, Second and Third Books of History, particularly the last, he (Parley) assumes rather a graver tone than in the "Tales;" but still the old gentleman is very entertaining and every now and then, after having fought a battle o'er again, or related the more sober incidents which belong to the political history, he will stop to repeat some anecdote of the times, or tell us about a curiosity, or a singular custom of the arts. In the 'Third Book' he begins with the History of Greece, then proceeds to Rome, Egypt, Asia Minor, Carthage, Assyria, Persia, Syria, China and Palestine, tracing the progress of literature and society in connection with the rise and fall of Empires. Ancient History will no more be neglected as dry and uninteresting; it is here told as a father would talk to his children, of from 8 to 12 years, about some wonderful Legend of old."

From the Principal of the High School at Wood stock, Vermont.

"I must say, that if any work upon history, of the same extent, is deserving public approbation, for its real merits, it is the "*First, Second and Third Books of History*," by Peter Parley."

Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street.
je 27 [up stairs.]

THE NEW JERUSALEM MAGAZINE, for September, 1835. This day Published by OTIS CLAPP, 11 School st.

CONTENTS.

Discourse from Matthew xxiv. 42.
The Contrast.—The Contrast; or, certain doctrines of the Protestant Churches, compared with the doctrines of the New Jerusalem Church. To which are added, a Catechism, or Summary Explanation of all the essential doctrines of the New Church; and an Appendix, containing a variety of important Notes, in which these doctrines are more fully illustrated.
Concerning the Lungs. Translated from Swedenborg's "Animal Kingdom:"
Common Perception.
Mr Waterston's Address.—An Address delivered before the Sunday School Society of Newburport, at their third anniversary, July 26, 1835. By R. C. Waterston.
"The Association of New Church Societies in Massachusetts."
Societies in the Spiritual World.
As the Love is, such is the Wisdom, and thence such is the Man. Extract from Swedenborg.
Boston New Church Printing Society. Apocalypse Revealed. sept 12

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.
Wood's Athenae Oxoniensis, 2 vols folio, London 1721.
Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.
Walker's sufferings of the clergy during the grand rebellion, folio London 1714.
Latin Vulgate Bible, printed in 1529.

BOOK BINDING.

DAYTON & BAILEY, 147 Washington street, (over the Office of the Register and Observer,) wish to inform their friends, and the public, that they are ready to execute Book-Binding in its various branches.

Particular attention will be given to Re-binding Old Books, and to Binding Music Books, Periodicals and Newspapers. tf aug 8

DEPOSITORY OF THE AMERICAN UNITARIAN ASSOCIATION, and Office of the General Secretary No. 147 Washington street (opposite the Old South Church.)

L. C. BOWLES would give notice that having been appointed Publisher for the American Unitarian Association—The Depository will hereafter be kept at his Store, and also the Office of Rev. Charles Briggs, the General Secretary.—Auxiliaries, Subscribers and those who wish to purchase the Tracts are requested to send their orders accordingly. aug 8

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. ABBOTT, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

DEWEY'S SERMON.

JAMES MUNROE & CO. have just received a Sermon delivered at the Ordination of Joseph Angier as Pastor of the First Congregational Church in New Bedford May 20 1835, by Rev Orville Dewey.
sept 5 134 Washington st.

BOOKS FOR ACADEMIES AND HIGH SCHOOLS.

CARTER, HENDEE & Co., School Book Publishers, 131 Washington street, Boston, offer to Teachers and School Committees, the following highly popular works, in addition to their extensive list for common schools.

1. Pierpont's National Reader, used in the Boston public schools.
2. Pierpont's American First Class Book, do.
3. Worcester's Third Book for Reading and Spelling, much approved.
4. Worcester's Fourth Book for Reading, do.
5. Smith's Practical and Mental Arithmetic—a work now adopted in very many of the schools and academies throughout the country. This work contains also a short system of Book-keeping, suitable for mechanics, farmers, and traders.
6. Walsh's Mercantile Arithmetic, of long established reputation and usefulness.
7. Walsh's Book-keeping.
8. Goodrich's History of the United States, improved edition.
9. Parley's First, Second, and Third Books of History, the most popular series now in use.
10. Parley's History of Animals.
11. Hildreth's View of the United States.
12. Hildreth's Sequel to do.
13. Bakewell's Philosophical Conversations, edited by E. Bailey, Principal of the Young Ladies' High School, Boston.
14. Grund's Elements of Natural Philosophy, new and improved edition.
15. Grund's Elements of Chemistry.
16. Grund's Popular Lessons in Astronomy.
17. Vose's Astronomy, new edition.
18. The Academical Speaker—by B. D. Emerson.
19. The Political Class Book, by Hon. William Sullivan.
20. The Moral Class Book, do.
21. Bailey's First Lessons in Algebra, used in the Boston Public Schools.
22. Grund's Plane Geometry.
23. Grund's Solid Geometry.
24. Woodbridges Geographical Copy Book.
25. Cleaveland's First Lessons in Latin.
26. The Historical Class Book, by Hon. Wm Sullivan.
27. Field's School Geography and Atlas. 'It is used in all the Boston public Schools.'
28. Lempriere's Classical Dictionary, Boston edition—duodecimo volume—every thing improper for females and common schools expunged.
29. Wanostrocht's French Grammar.
30. Hentz's French Reader.
31. Grund's Arithmetical and Algebraic Problems and Formulæ, from the German of Hierch.
32. Grund's Exercises in Arithmetic.
33. Key to Smith's Arithmetic. Just published.
34. Studies in Poetry, for Female Schools, by Cheever.
35. Walker's Latin Reader
36. Grund's Exercises in Algebra. s 19.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.
may 9

HOME, 3d edition. This day published "Home," by Miss Sedgewick, being No. 3 of Scenes and Characters, edited by Rev. Henry Ware, jr.

Home, by the author of Redwood, Hope Leslie, &c.—We think this book will do a great deal of good. * * * Every page has the charm of perfect nature and strict truth. * * * No one can read it without catching some good influences. We have never *met* with any thing that seemed to realize more fully the common expression of "a heaven upon earth," *than the home of this unpretending mechanic.—Boston Observer.*

We hope that this book will be in every body's hands—and that every one who reads it will make the application, which it seems to us might be made of this beautiful story, to the practical purposes of life. —*Salem Gazette.*

JAMES MUNROE & CO. 134 Washington st.
August 22

NEW BOOKS.

ELEMENTS of Chaldee, Syriac, Samaritan, and Rabbinical Grammar, by John G. Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

A Discourse on Natural Theology, showing the nature of the evidence and the advantages of the study. By Henry Lord Brougham, F. R. S. and member of the National Institute of France.

A Memoir of Mrs Harriet Wadsworth Winslow, combining a sketch of the Ceylon Mission; by Miron Winslow, one of the Missionaries.

Miss Gould's Poems, new edition.

For sale by JAMES MUNROE & Co. aug 8

ENCYCLOPÆDIA AMERICANA.

$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co. Boston Bookstore No. 134 Washington street.
june 13

UNITARIAN—1834.

JAMES MUNROE & CO. have for sale a few copies of The Unitarian, Edited by the late Rev Bernard Whitman, in a variety of Bindings—Boston Bookstore, 134 Washington street. aug 8

EXAMINATION OF SHAKSPEARE.

CITATION and Examination of Wm. Shakspeare, Eusely Treen, Joseph Carnaby and Silas Gough, clerk, before the worshiptul Sir Thomas Lucy, Knight, touching deer Stealing—on the 19th day of September in the year of Grace 1582. Now first published from original papers—To which is added a Conference of Master Edmund Spenser, a *gentleman* of note, with the earl of Essex, *touching* the state of Ireland, A. D. 1595. This *day* received by JAMES MUNROE & Co. 134 Washington st.
aug 8

RECORD OF A SCHOOL.

JAMES MUNROE & Co. have just published the Record of a *School*, exemplifying the general principles of Spiritual Culture. Boston Bookstore, 134 Washington street. aug 1

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students. By Charles Follen, Professor of the German Language and Literature in Harvard University.

Boston Bookstore, JAMES MUNROE & Co., 134 Washington street, jy 11

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BY DAVID REED,
At 147 Washington Street, Boston,
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